

CHRISTIAN COURIER

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New book examines Nazi
propaganda page 7

Faith perspectives on
domestic violence ... p. 13

56th year of publication

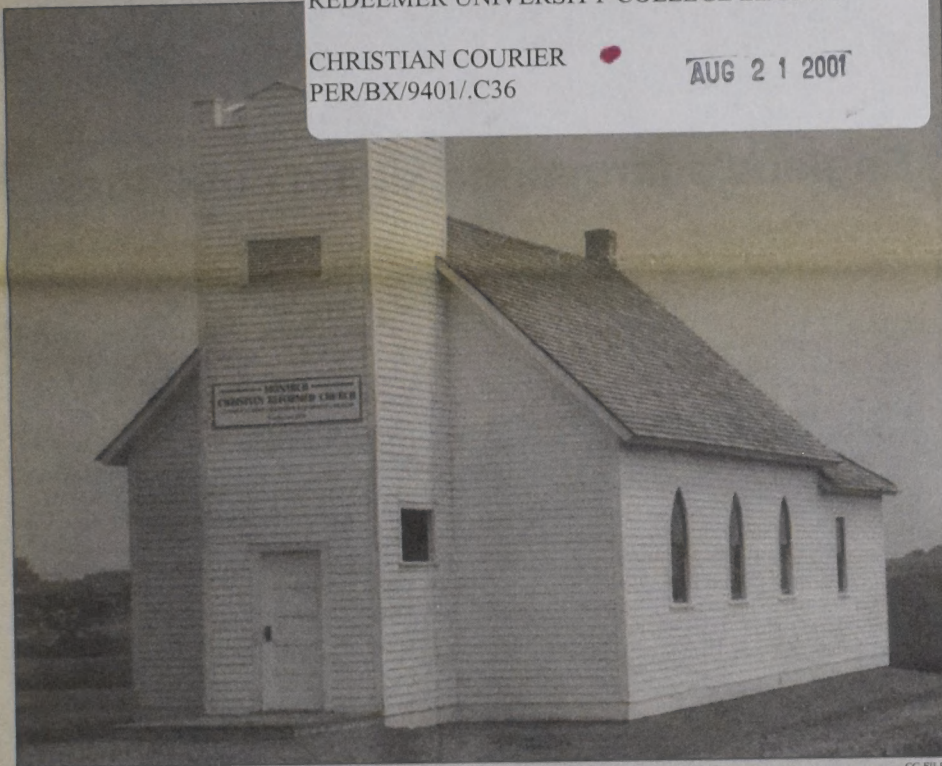


First Christian Reformed Church in Canada no longer a restaurant

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AUG 21 2001



The newly-restored building of the Nobleford, Alberta, Christian Reformed Church.

Tom Polet

NOBLEFORD, Alta. — June 30, 2001 was an important and exciting day for the congregation of the Nobleford, Alberta Christian Reformed Church. The original Church building, built in 1909, was rededicated after having been lovingly restored from what it had become — a restaurant.

Many visitors came from far and wide to celebrate the occasion with members of the local congregation. As expected, many former members who had left the area returned to join the celebration. Several of them had been baptized or married in this building, and they

were given an opportunity to reminisce and tell some of their stories — to the delight of the attentive and appreciative audience. One of the highlights was a poem written for the occasion by the 90-year-old former immigration fieldman Bernard Nieboer.

First Dutch settlers

The first Christian Reformed Church in Canada was organized on November 16, 1905 and named the Nijverdal Christelijk Gereformeerde Kerk after the town of Nijverdal in the Netherlands, where several of the members had originally come from.

The first Dutch settlers in the area had come there by way of Manhattan, Montana and were joined by others from Vesper, Wisconsin and Sioux Center, Iowa. A handful emigrated straight from Nijverdal.

Among the founders of the church was John Postman, the grandfather of pastors Tymen and John Hofman. Tymen Hofman has written the history of the area in his book *The Strength of Their Years* and was instrumental in challenging the congregation of Nobleford and others to restore the historic building. Other founder names that stand out are Withage, Gunst,

Bode and Geleynse. Some of their descendants still live in the area.

After meeting in the homes of different members for several years, the congregation finally decided to build a church building. It was 24' wide and 36' long and was built with 14' studs to provide a high ceiling. It had eight windows,

a single door in the front and basic wooden chairs for seating. The wooden building was erected on 10 acres of land three miles north of Monarch at an estimated cost of \$1,200. At first it was heated by a pot-belly stove and lit in the evenings by kerosene lanterns. See NOBLEFORD page 2...

Work Research Foundation starts new initiative

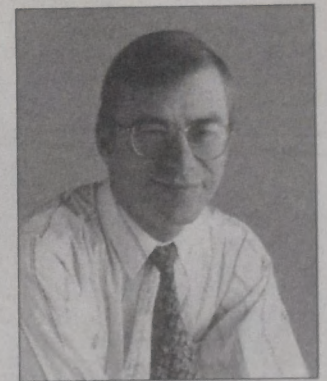
Alan Doerksen

MISSISSAUGA, Ont. — Finding a new and better model for labor relations in Canada is one of the focuses of the Work Research Foundation's new Centre for Industrial Relations Innovation. Ray Pennings, Public Affairs Director for the Christian Labour Association of Canada (CLAC), has been appointed as chair for the new centre, which will be launched in September.

Developing new framework

Developing a new framework for labor relations public policy in Canada is the mandate for the new centre. "There's a growing consensus there needs to be change," asserts Pennings. Therefore, the centre will "study what works, what doesn't work" in the field of labor relations. Studying different labor relations models, publishing, and leadership training and development will be the main activities of the centre.

The current labor relations model in Canada is Wagnerian, says Pennings. The name comes from American Senator Robert Wagner of New York, who introduced the National Labor Relations Act in the U.S. in 1935. Seen as pro-labor, it was introduced as part of President Franklin



COURTESY RAY PENNINGS

Ray Pennings of the Work Research Foundation.

Roosevelt's New Deal, according to Pennings.

"The actual introduction of the Wagner model in Canada came through an Order in Council and attracted little public discussion amidst the war headlines of 1944," Pennings wrote in a recent issue of the Work Research Foundation (WRF) *Comment* newsletter. The only significant difference between the Canadian and American models was that "Canada placed both the administrative and adjudicative functions in a single Labour Relations Board, whereas the Americans divided the

See CENTRE page 2...

News/Agriculture

Nobleford church restored by supporters

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The Nyverdal Church was dedicated on Ascension Day, May 20, 1909. The tower of the restored building was a later addition, as was the consistory room at the back; they were added 20 years later.

Without a minister

For many years the church did without a minister, and often the Sunday sermon was read by a Dutch settler who wasn't even a member of the congregation. Periodically services were led by Rev. Menno Borduin, home missionary for northwestern U.S. and Canada east of the Rockies, or by Rev. James Holwerda of the Manhattan CRC.

In 1911, the church was reorganized into three congregations — Monarch, Granum and Burdett, with the Monarch church

designated as the continuation of the Nijverdal CRC. The congregation at Monarch held its last service in the building November 24, 1947, when it moved to a newly constructed sanctuary in Nobleford and changed its name.

Building moved twice

The old church building was sold to another denomination and moved to the town of Baron. They in turn sold it some years later to an entrepreneur, who moved it just South of Champion, where he operated it as a restaurant, called "The Prairie Place." A few years ago the owners wanted to expand and the old church building again became available. Some members of the original church were interested in acquiring the building and they set the wheels in motion.

None of this would have happened without the persistence and

untiring efforts of people like Everett and Tonia Schiebout, John Brouwer, Clarence, Tom and John Sterenberg and their spouses, Calvin Bruinsma and other willing volunteers. Rev. Tymen Hofman and Dr. Art Mulder, both from Grand Rapids, Michigan and John Kooy of Lynden, Washington joined in the efforts and so did *Calvinist Contact* (now *Christian Courier*). A supportive article in CC by Marian Van Til became the springboard for gaining support from across Canada and the U.S.A.

Through their efforts, \$14,000 was collected, sufficient to allow the Church to be moved to Picture Butte, 20 km. east of Nobleford, where it was proudly placed in the Heritage Park, operated by the Prairie Tractor and Engine Society. Very fitting, I suggest, situated in a rural setting across from the railway station next to the school house and surrounded by the fertile

prairie which the founders tilled and where now many descendants reap the fruits. Mrs. Dena Whitage-Kooy from Washington, U.S.A., who had been organist at the first church for many years, came to play the original pump organ again. The organ was donated by Mr. and Mrs. Bert Konynenbelt, who had acquired the organ when the church was sold in 1947.

Faith of fathers, mothers

As Tymen Hofman said at the dedication ceremony:

"What we commemorate today is not just the restoration of an important old building. We are really remembering the faith of our fathers and mothers, who saw that it was essential to their lives to build a church to perpetuate their Reformation heritage and to seek the Kingdom of God. Following in their footsteps we have claimed that covenantal faith. Several of us

first heard the gospel in this building, were baptized, professed our faith and shared communion. That makes this a day of thanksgiving to a faithful God and Savior."

Noble Four from Nobleford

That thankfulness was evident on the faces of the audience and in their enthusiastic singing, supported by a male quartet called "The Noble Four."

Mrs. Mulder, whose husband was pastor of the church from 1928 to 1942, embroidered a velvet banner that drapes over the pulpit with the inscription "Uw Woord is waarheid" [Your Word is truth].

May the truth be found and witnessed by many who will visit this house of worship in the years to come.

(With information added from *The Strength of Their Years* by Tymen Hofman.)

Centre will look for better model for labor relations

... continued from page 1

assignments between two bodies," explains Pennings. "A 1950 Supreme Court decision emphasizing the provincial lead in labor relations, our greater willingness to use government intervention to resolve conflict, and the impact of the Charter of Rights and Freedoms have resulted in very different evolutions of the Canadian and American Wagner systems."

Adversarial model is a problem

Pennings sees problems with the Wagner model. "The root problem with the Wagner model, as it has evolved in Canada, rests in its assumed adversarialism, its unnecessary limits on worker choice, the effective provision of union monopoly in certain sectors, and the inherent resistance to change that the system breeds...."

"Most workers do not have a meaningful choice in whether they want to belong to a union or if they want to be represented by competing union models.... The adversarial model of unionism, which denies workers freedom of choice, remains the single greatest impediment to the development of the labor force and the economy. But changing this mindset will be difficult," Pennings contends.

The Centre for Industrial Relations Innovation would like to find a new model for labor relations which is less adversarial, explains Pennings. "People realize the

current model is broken, but they don't know any other model."

The new centre will be based at the headquarters for CLAC in Mississauga.

Expanding significantly

WRF, which was started in 1974, has started expanding its work significantly in the past year, especially by hiring Michael Van Pelt as its first president.

Pennings has been project director for WRF and is now taking on a different role as chair of the new centre. "I will be overseeing all the research," says Pennings. "We have a host of research projects planned." It's important to do solid research, rather than just relying on opinions about labor-related issues, he suggests.

One of the centre's first projects will be a survey of Canadian attitudes toward unionism, which will be done this fall. Previously, WRF has conducted two similar surveys. Another project will look at the effect that having a mission statement has on faith-based organizations, and to what extent these agencies have been able to fulfil the goals of their mission statements. The centre will also study how monopolies relate to union sectors.

In September and October, Pennings will launch the centre by giving inaugural lectures in Ingersoll and London, Ont., Edmonton and Vancouver.

England's farms: the killing continues

Elbert van Donkersgoed

March 26 was Richard and Elizabeth Snell's 25th wedding anniversary.

On that day, the slaughterman came to put down their herd of 140 cows and followers because their farm was contiguous to a farm infected with foot and mouth disease.

On that day, twenty-five years of building died on their traditional farm in the open rolling countryside and gentle meadows of County Devon in the Southwest of England.

For the past five years Richard had been building up their herd with Canadian Holstein bulls using semen from the Canadian exporter, Semex. One morning Richard got the Ministry phone call: "We believe your farm is contiguous."

They wanted to know where his farm bordered on the infected farm. They didn't know. Richard asked them to fax maps. He marked the maps and faxed them back.

'Your cattle are going to be culled'

They rang Richard back and said: "You are contiguous. Your cattle are going to be culled. You will be valued within 48 hours and you will be culled within 48 hours."

Ten days later they rung up on Sunday at 12 o'clock: "We want to come in to value your herd." They came in that afternoon.

Richard asked the Ministry man when the cull was going to happen. "Oh, no idea, no idea."

At 8 o'clock that evening the lady vet who works for the Ministry rung up: "We are coming in on Monday at 10 o'clock."

Monday, March 26. The Snell's 25th wedding anniversary.

The Ministry didn't send enough people. Richard and his son had to help. They put seven or eight cows into their race system — chutes we call them — so the Ministry vet could sedate the cows. The two Ministry handlers had more than they could do to move the sedated cows so they would go to

sleep on the concrete areas and not in the farm's cubicles (free stalls). The cows went to sleep five minutes after being injected with a heavy sedation, licensed for elephants.

Once the cows were down the slaughterman walked around with a humane bolt gun like they use in slaughterhouses. Richard kept away from that.

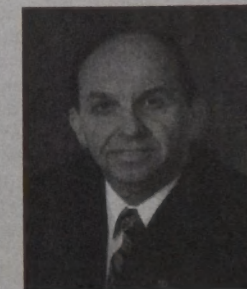
Rotting and stinking

Richard Snell's dead cattle lay on his farm for 13 days in the wet, muggy climate of Devon. Rotting and stinking. Richard had to spray the carcasses every day with citric acid using a knapsack sprayer. Badgers came into the barns and ate the cows' teats.

He rang the Ministry every day. A week after the cull he rang the Ministry to say, "If you don't move my cattle I'm going to put them along the main road. I'm not going to put up with cattle on my farm dead like this."

Eventually the Ministry took them onto a neighbor's fire. A massive farm cleanup followed.

Richard and Elizabeth are visiting friends in Ontario this month. Richard has cut his business back to arable farming — that's cash crops to us. The future of the dairy depends on whether son Andrew, now at university, wants to rebuild.



Elbert van Donkersgoed is the Strategic Policy Advisor of the Christian Farmers Federation of Ontario, Canada. Corner Post can be heard weekly on CFCO Radio, Chatham and CKNX Radio, Wingham, Ontario. Corner Post is archived on: www.christianfarmers.org.

News

Uganda challenges U.N. report on plunder of Congo

KAMPALA, Uganda (Newsroom) — Uganda is challenging a U.N. report that accuses some of the country's high-ranking army officers of plundering resources in the Democratic Republic of Congo.

Ugandan President Yoweri Museveni, who calls the report baseless, has established an independent judicial commission to probe the allegations, but church leaders and opposition lawmakers have complained they are not represented on the panel. "The commission fell short of the expectations..." said John Mayanja of the Uganda Young Democrats, an arm of the opposition Democratic Party.

Earlier this month, Museveni began repatriating Ugandan troops from Congo, where they have been backing Congolese rebels fighting the Kinshasa government of President Joseph Kabila.



Ugandan President Yoweri Museveni

conclusion, we need government to make its own report, which should not be biased," said John Mutyaba, a senior official of the Namirembe Diocese, the seat of the Church of Uganda (Anglican). Apollo Katumba of the Redeemed Church in Makerere said that it was high time Uganda pulled out of Congo to avoid further shame. "Exploitation of Congo minerals or not, Uganda should leave the Congo," he said.

The U.N. report paints a picture of military and business partners razing rain forest, slaughtering elephants, gorillas, and okapis, and shipping minerals out of Congo. Players include the armies of at least five African states, Congolese rebels and civilians, and foreign businesses. "We were surprised by the scale and the speed of the looting. The DRC (Democratic Republic of Congo) conflict ... created a win-win situation for all belligerents," charged the chair of the U.N. panel, Safiatou Ba-N'Daw, a World Bank official from Ivory Coast.

The report said the conflict in Congo "has become mainly about access, control, and trade of five key mineral resources: coltan, diamonds, copper, cobalt, and gold, and also wildlife, including elephant ivory. Coltan, short for colomboite-tantalite, is a metal used in mobile phones, aircraft engines, and other high-tech products that sells for \$200,000 a pound, 50 times more than when it was first extracted."

Wave of exploitation

According to the report, the wave of exploitation began in 1996, when the late Laurent Kabila moved his rebel forces into Congo (then Zaire) from the east with the support of Burundi, Rwanda, and Uganda and eventually defeated dictator Mobutu Sese Seko. Kabila permitted his allies to export natural resources from territories under his control.

These practices, aided by private firms and brokers from a variety of nations, continued after

Kabila became president. In 1998, the allies turned against Kabila, accusing him of not stopping Rwandan rebels operating on Congo soil. Angola, Namibia, and Zimbabwe then sent troops to Congo in support of Kabila. There are widespread reports that these countries also exploited natural resources. Kabila was assassinated earlier this year and succeeded by his son, Joseph Kabila.

Top leaders accused of illegal trade

The U.N. report names senior officers of the Uganda People's Defence Forces (UPDF) and Rwandans with powerful links to the Rwandan Patriotic Army as leaders in the illegal trade. At the top of the UPDF list is Major General Salim Saleh, Museveni's younger brother, and his wife Jovia Akandwanaho. Museveni's son, Muhoozi Kainerugaba, also is mentioned. On the Rwanda Patriotic Army side, the report mentions deputy chief of staff James Kabarebe as facilitator of some of the illegal deals.

It also holds Rwandan President Paul Kagame and Museveni politically responsible, charging that "they were aware (of the exploitation) and they decided not to act." The report also questions the sincerity of attempts to end the Congo war. Some African leaders have alleged that Western powers and multi-national companies are fuelling the crisis to benefit from Congo's rich mineral resources. At the moment, Congo has no control over the territory where the exploitation is taking place and is unable to issue licenses, regulate the industry, and tax it. The United States has been accused of deep involvement in training, arming, financing, and supplying technical and intelligence support to armies in the region.

Condemning but also supporting

Wairagala Wakabi, a professor at Makerere University in Kampala, the capital, told Newsroom that some Western powers have a double standard, condemning the war yet continuing to give financial support to governments involved in the conflict.

Western governments also have been accused of snubbing a call to condemn Uganda and Rwanda's invasion of Congo yet castigating countries that came to defend Congo's sovereignty: Zimbabwe, Namibia and Angola.

The panel recommends the U.N. Security Council impose temporary trade embargoes on timber, gold, diamonds, tin and



AGENCE HOA-QUI FROM TOM STACK & ASSOC

A large copper mine in southeastern Congo. A recent UN report U.N. accuses some of Uganda's high-ranking army officers of plundering resources in the Democratic Republic of Congo.

coltan to and from Burundi, Rwanda, and Uganda "until those countries' involvement in the exploitation" of resources ceases. Other recommendations include a freeze on the financial assets of companies and individuals involved and a suspension of military cooperation with governments whose armies are violating Congo's sovereignty. Observers say applying sanctions as a remedy would be complicated by a complex web of interests that makes accountability nearly impossible as resources travel from buyer to processor to manufacturer to retailer.

A million a month

Rebels of the Rally for Congolese Democracy-Goma faction, backed by Rwanda, recently have become involved in the coltan trade. The Ugandan-backed side under the Congolese Liberation Front is accused of controlling gold mines in Bafwasende (eastern

Congo) and other areas. RCD-Goma leader Adolphe Onusumba admits: "We raise more or less \$200,000 per month from diamonds. Coltan gives us more — a million dollars a month." The Ugandan side denies any such dealings.

The U.N. report also charges that governments aiding the Kabila government — Angola, Namibia, and Zimbabwe — are financing their military involvement in the Congo by exploiting its natural resources. Ba-N'Daw said the panel investigated the DRC allies because its mandate included "exploitation that continues the war" in addition to illegal activities. She said she could not put a dollar amount on the extent of the looting. "Any number would have been an underestimate," Ba-N'Daw said.

Doesn't trust commission

The Young Democrats' Mayanja said that he does not trust the commission since it must serve the interests of the person who instituted it. "I think it would have been fair for the commission to have religious leaders and opposition politicians as members," he said.

"Before we make any

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Editorial

Talking about cloning....

Harry der Nederlanden

The stem cell debate has attracted a lot of attention from the news media in recent weeks. This is in part due to recent developments. About two months ago, a fertility clinic in Virginia created human embryos only to destroy them a few days later for research purposes. Flamboyant scientists from another fertility clinic trumpeted their intention to clone embryos for infertile couples some time in the coming year. They have a waiting list of eager participants, they say.

The spectre of cloning, that is, creating people in the lab to designer specifications or creating children who will be identical twins to their parents, is the stuff of science fiction. There's a movie scheduled for release that envisions a world overrun by clones and there will undoubtedly be more.

Therapeutic cloning

Although the prospect of human cloning is real and creates an aura of sensation and even anxiety, most of the debate in recent weeks has not been about *reproductive* cloning but about *therapeutic* cloning, not about creating embryos to let them grow full-term but about creating embryos just to use them as healing tissue to treat a wide array of human ailments from Alzheimers to spinal cord injuries. Movie stars like Michael J. Fox, who suffers

from Parkinsons, and Christopher Reeves, who was paralysed by a spinal cord injury, have pleaded passionately to allow and even encourage the research with stem cells taken from four-day-old embryos. They – and many parents with ailing children – have invested high and sometimes desperate hopes in this line of research.

Politics provides another level of drama to the issue, especially in the U.S., because for part of Bush's supporters – conservative Evangelicals – it has become a watershed issue. They more or less assumed that Bush would favor an across-the-board ban on any and all forms of experimentation with embryos. However, Bush took some time to study the issue before making up his mind and this made some of them nervous and their opponents more vocal. Although the House has passed a bill prohibiting the cloning of embryos for either reproduction or research, it still has to pass the Senate. The bill does not rule out using leftover embryos that would be discarded anyway by fertility clinics.

So the stem-cell story is driven by high interest in science, high hopes for new therapies, passionate convictions about ethical issues involved, and anxieties that religious beliefs about the nature of human beings will be pushed aside.

'Narrowly religious' arguments

As I watched the debates on television and read the editorials in newspapers and magazines, I was taken aback by the number of times those on either side dismissed "narrowly religious" arguments as unworthy of consideration while admitting that important ethical and scientific questions are at stake. Why, I wondered, is it acceptable to reject cloning because "children have a right to their own unique identity" or because "human life should not be treated as a means or as just another product", but not because "human life is sacred" and "human life starts at conception"?

The longer I listened and the more I read, however, I began to understand the aversion to religious arguments. The commentators work with the notion that the religious argument cuts off analysis and debate before it has even begun. Rather than shedding light, it closes off avenues of reflection and investigation. Is this true?

Scientific, ethical and religious distinctions

Everywhere distinctions are made between scientific and ethical and between ethical and religious arguments. The opposition to cloning human beings, many asserted, can be maintained on purely scientific grounds. Even cloning animals is a messy and risky business, involving repeated failures and grotesque abnormalities. You can't mess around like that with human beings; the science is just not ready to take this step.

This is not a purely scientific judgment, of course, because it is rooted in the assumption that we may not treat human embryos and babies like laboratory rats. Some scientists, however, seem to have few compunctions about creating embryos in large numbers and simply destroying those that develop abnormalities – as they have been doing to clone animals. Others warn, however, that many

abnormalities might not show up until long after the cloned baby has been born. So here we have ethical and scientific considerations intermixed.

By no means sure of success

As in reproductive cloning, the science in the therapeutic use of cloned stem cells is by no means sure of success. Many researchers are excited by the possibilities, because these cells are not yet specialized and can apparently become blood cells or nerve cells or any other kind of cell. However, no therapies have yet been developed that I know of, so the urgency is driven largely by expectations and hopes. Do we allow scientists to use four-day-old embryos as fodder for such research? The issue is complicated by the fact that some believe that stem cells from other sources will serve just as well.

But if we were sure that embryonic cells provide healing for Alzheimers or Huntingtons or spinal cord injuries, would we on the basis of Christian convictions have to insist that embryos are off limits because we would be killing babies to do so?

Fully human at conception?

That is how many Evangelical and Roman Catholic ethicists are putting the options. This way of putting it, I'm quite sure, comes out of the anti-abortion struggle. To develop an iron-clad, logically consistent case, they argued that the human person begins at conception and is therefore entitled to the protection of the law from day one. It's a strong position to take, but it doesn't strike me as biblically or theologically necessary.

Many thousands of embryos a few days old – tiny clusters of cells – are left frozen at fertility clinics until they are discarded. No one has ever thought of giving them names or 'a proper burial' – until recently, that is, when some anti-abortionists have begun urging people to adopt them as if they were children.

That they are human life is undeniable, but to insist that they are children, full-fledged persons, strikes me as going too far just for the sake of consistency. These tiny embryos should be treated with respect. But what shows more respect: to use them to develop treatments that will heal the suffering, or to flush them down the toilet?

Our anxiety to assert limits and standards in the face of the scientific tendency to try whatever is possible is praiseworthy. But if we merely assert dogmatic absolutes where there are ambiguities and complexities that have to be addressed, our arguments will be dismissed as the voice of "narrow religion".

If we probe deeply enough, we discover religious beliefs at the roots of all ethical arguments, not just those of Christians. To say 'This is the right thing to do' requires a commitment to standards rooted not just in personal preference but in reality. But our Christian faith commitment should not serve as the end of study and debate, but as the beginning; it should not cause us to turn away from complex, difficult realities but it should illuminate them and prompt us to become more aware and engaged.

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Letters/News

Reader finds Hielema irritating, simplistic

Permit me to comment on Mr Hielema's biweekly opinion columns, "Nose for News". Some of these I find rather irritating, and especially those in which he presents simplistic "solutions" to complex problems.

Take his July 9 column on the environment. He gives four rules (Everything is connected to everything else, Everything must go somewhere, Nature knows best, There is no free lunch) that, he writes, are the key to a radically different way of relating to the earth. He urges us to memorize them (!). Thus, he looks at a complex situation, in effect claims he understands its essence, provides the "solution", and asserts that if we act accordingly, all will be well.

Rules have little to contribute

I suspect that a few elements of these homespun rules are found in, for instance, university courses on ecology, in a much different form and complemented by many other approaches and ideas. But those are only courses; when actual problems are tackled, the situation quickly becomes more complex, and Mr. Hielema's rules don't

have much to contribute, in my view. The world is not as simple as Mr. Hielema would have us believe.

In his column of July 23, Mr. Hielema gave his views on genetically modified foods and a number of other issues, and finished by writing: "I didn't intend to write all this. Blame it on the Spirit." Not only does he understand the problem with such foods, he does so through divine inspiration. Surely it is prudent to avoid such far-fetched notions altogether, even in jest?

The reader and *Christian Courier* may want to consider the style of the editorial of the *Banner* of July 30, 2001, on cloning. It is free of hyperbole, oversimplification, and excessive generalization. The writer does not attempt to give a final answer to a challenging problem, but gives some well-reasoned points for the reader to consider, so paying the reader a compliment. On p. 39, the editor addresses those who are sure they are usually right, especially about matters as complex as reproductive technology.

John Cook
Ottawa

Justice and corrections organization launches newsletter

OTTAWA, Ont. — On August 1, the Church Council on Justice and Corrections (CCJC) launched a monthly 2-3 page electronic newsletter, called *The Well*.

The goals of *The Well* are:

- to provide readers with timely information on justice- and corrections-related resources, issues, events and upcoming legislation;

- to build and maintain a network of people and organizations committed to changing the way justice is done in Canada; and

- to promote dialogue and exchange, particularly from a spiritual/faith perspective.

- CCJC's aim in creating this new vehicle is to provide information that, for the most part, is not available elsewhere. Some of the elements that will appear in *The Well* include:

- "Soul food": poems, prayers, songs, quotable quotes, short inspirational texts

- "News from here and there": news items from across Canada and beyond, including faith communities. In most cases, these will link to the full-text article on the Internet.

- "Government watch": heads-up on pending/proposed legislation of relevance to CCJC and its network.

- "Stories from the field": anecdotes contributed by members, supporters and friends — for example, prison and victim ministry stories, stories from community justice forums, healing circles, restorative justice projects, community chaplaincies and church workshops.

- "Lifelong learning": information on continuous education courses and distance learning, in fields related to restorative/transformational justice, conflict management, prison ministry and related topics.

- "Call to action": brief summaries of social justice campaigns across Canada, relating to CCJC's scope of interest. These would give contact information, including phone/fax numbers, email addresses, websites

- "Upcoming events": a calendar of upcoming events, conferences and vigils, related to CCJC's mission.

Contributors are invited to forward any items of interest to Carole Oliver or Rick Prashaw at ccjc@ccjc.ca.

What to send: Ideally, submissions will be short (150 words or less) summaries, with an emphasis on information that is relevant to all — from coast to coast to coast — such as, a national event or an event with national significance or implications. Apart from the anecdotal "Stories from the field", which CCJC staff will edit, submissions should include, wherever possible, an Internet link to the original source. That way, other readers can quickly decide whether they want to delve further.

For a quick letter to the editor, please send it by fax to: 905-682-8313 or by e-mail to: cceditor@aol.com

Return to old-fashioned farming unrealistic, says farmer

Often I read Bert Hielema's "News Comment". His last article in the July 23 issue is misleading many readers. I do not appreciate being told that I am brainwashed. I am a well informed, life-long farmer who keeps up to date with the latest agricultural issues.

Bert Hielema wishes that we could return to a lifestyle of farming from 50 years ago. I personally don't have fond memories of hoeing potatoes in very hot, humid weather. As many of you may remember, farming back then was hard, demanding work that was often unrewarding. Bert believes that this is somehow better than today's farming methods. Farmers have to keep pace with society to make a profit. We also have bills to pay.

How can we return to the farming practices of 50 years ago? To accomplish this, social structures would have to change so that 50 to 60 per cent of us would leave their present callings to become farmers. Realistic? I don't think so.

Has farming changed over the last 50 years? Yes. More people are being fed wholesome food than ever before. I could keep writing, but it is not a fair playing field. Bert is an insurance salesman/real-estate evaluator, and I am a farmer — a proud well-informed farmer.

William (Bill) Wagter
Dunnville, Ont.

Is retaliation the answer?

This is in response to Mr. Ralph Wolting's letter in the July 9 CC. Mr. Wolting objects to being associated with Islamic, Jewish, Hindu or other religions when asking for tax credits for Christian education.

If we heed his admonition, would we not show the same intolerance that is being displayed by some countries where the above religions are dominant and where Christians are jailed, tortured and put to death?

Is retaliation the answer? Do we not live in a country where we seek justice for all and persecution for none?

Freedom to spend our education dollars as our conscience dictates can only be obtained if we are also willing to allow that freedom to others.

Our missionaries to other countries would gladly agree with this philosophy.

Bernard Kobes
London, Ont.

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Personal Profile

Sipke and Antje Adema — their story

John Joose

Sipke, or Sip for short, was born in the "roaring '20s" in the little town of Visfliet in the land of Groningen next to the land of Friesland. The '20s did not roar in Visfliet.

Sip was brought up in a Christian home and went to a Christian school. He was not particularly good looking. His ears stuck out a bit and his head seemed large for his small body. He wasn't athletic. But he was happy and relatively

content. He knew his parents loved him and was told right from when he was little that God loved him and that he was God's child.

He went to church twice on Sunday with his family. Even though he didn't always enjoy church he knew that enjoyment was not why he went to church. He went to church because it was the right thing to do. God spoke to him there. He could worship God together with others there. He learned that he was part of a

Christian tradition and story that went way back to Bible times. To sum up Sip, you could say that he was an ordinary, average, Christian Dutch kid of the '20s and '30s.

A bit mischievous

Even though he was a bit mischievous and teased his sisters at times, Sip never really rebelled. Times were tough and there was always work to do. There was no TV, movies, rock music; no significant outside influences in

Visfliet. During the '20s people were trying to forget the horrors of World War I and then at the end of the decade the Great Depression hit.

After finishing elementary school, Sip went to work, first on a farm and then at a bakery, which meant getting up at about 3 a.m. This, needless to say, really cut down on his social life, having to go to bed early. He did manage to make it to his church youth group every week, however, and even attended an occasional choir practice. At youth-group, religion and politics were discussed and serious attempts were made to determine what difference being a Christian meant. This actually made church life kind of interesting for Sip. It was a break from work and was stimulating.

Meeting Antje

Choir practice was also enjoyable. As well, these meetings were places to watch and meet girls. What was really exciting was when all the choirs from the surrounding villages got together to sing. For some strange reason, the girls from other villages seemed a bit more attractive and interesting than the Visfliet girls, notably a girl called Antje Steursma from the nearby village of Lujjegaast. Their ensuing friendship became romantic infatuation and then became real phileo/truth love. Antje was average looking but seemed to radiate energy and was thoughtful; not as trite and silly as some of the other girls. Sip and Antje came to really appreciate each and respect each other, as Christians and as persons. (Why is it that some people find the right mate so easily and others have so much difficulty?) Anyway, it wasn't always easy to see each other, what with work schedules and World War II going on.

Hiding from Nazis

The Nazis invaded in 1939 and a lot of things changed. For one, Sip was supposed to go and work in the German munitions factories. He didn't, which meant hiding out at times, and looking over his shoulder a lot. More than once he was almost caught, having to hide in the fields as the German search-lights tried to find him, his heart beating so loudly he was sure the Germans could hear it. The Nazi occupation dragged on and on, but fortunately for Sip, Antje and their families there was little fighting in their area and there was always some food to eat.

Finally, the war came to an end and Sip and Antje could marry, which they did on July 12, 1945.



COURTESY JOHN JOOSE

Sip and Antje Joose's wedding photo.

For the last 15 years or so it had seemed that God had given up on the world with the depression followed by another terrible war. Yet Sip and Antje knew, both from the Bible and from their limited knowledge of history, that it was people, not God, that messed things up and that God was always there trying to patch things up and bring people to their senses. Sometimes things sure looked confusing though and the future was pretty hard to predict.

Happiness and children

Marriage brought happiness for Sip and Antje and... children, lots of children. Sip and Antje loved kids. The first five children were born between 1946 and '51. They then decided to immigrate to Canada. An opportunity to get a Canadian farmer-sponsor came up so they went for it. It wasn't an easy decision, especially with five children, including a 4-month-old baby with lung problems, and having to leave parents and grandparents, not knowing when or if they would see them again.

Life went well in Canada and the babies kept coming, eight more for a grand total of 13. After a stint on the farm, Sip, now called Sid, found a job in an office-furniture factory in Brampton. It was not high-paying but was steady. Sip and Antje, now called Anna, became active participants in their church. When discussion about starting a Christian high school in Toronto came up they were "in there like dirty shirts". Some said they couldn't afford it but Sid and Anna believed it should, and with God's help, could be done. Some called it blind faith.

You could count on Sid and Anna

When the idea of forming a Christian labor union came up Sid was at the meetings. When the issue of starting a local Christian school surfaced everyone knew you could count on Sid and Anna.

Continued on page 10...

So, you think it's hot now!

This summer in Canada is hot, really hot. From Victoria to Edmonton, and from Toronto to Halifax the news is all about the warm dry summer. It reminds me of a Church reader-board I saw in Portland, Oregon one sweltering August day. It read, "So, you think that this is hot?" Nature has combined with science and government (especially the Bush administration in Washington, D.C.) to put climate change back at the centre of the public agenda. The climate question is even making it onto some denominational agendas. But it is glaringly absent from others and from discussions by the general Christian public.

Why Christians have been so quiet about the moral implications of climate change is something of a puzzle. Perhaps it is because we have such a myopic doctrine of creation. As Ian Provan, professor of Biblical Studies at Regent College, says: "Lacking this (a robust biblical doctrine of creation) they often assume that ideas about creation which they encounter are pagan, when in fact they are (or could be redeemed to be) biblical and Christian." (Crux, March 2001, pg. 2) Many Christians, it seems, settle for expressing their faith only through quaint and largely ineffective stereotypes — like the one from the church reader board. But as I have said before, we are missing an opportunity for the evangel to our society because of our shallow view of creation. The hostility that is sometimes expressed toward Christianity may occur, Provan notes, because people mistakenly think that Christians are ignoring the contemporary creation. To many outsiders our inattention to environmental issues simply makes us a party to the exploitation of the planet.

Christians are speaking out

But leaders in the church have hardly been silent on the environment. It simply seems that way because their voices have not penetrated the popular culture of either the church or the society. Last May in Belarus, for instance, the third Assembly of European Christian Environmental Network met with participants from Protestant, Catholic and Orthodox churches. Here in North America there is no equivalent forum for uniting Christian voices. A group of religious leaders from 30 US denominations recently released an open letter calling for "Moral Reflection on Energy Policy". But, while this and other national and regional efforts are underway, the general public seldom hears about Christian concern for the environment. We need to

Creation waits...

John Wood



better highlight the voices of those that the Holy Spirit has gifted to speak to these concerns.

Environmental imperative crosses the pond

This year the words of a remarkable trio of British scientists are reaching us across the big pond. Together they offer a powerful challenge to North American Christians to begin taking our stewardship responsibilities more seriously than we have so far. In my February column I featured Dr. R. J. Berry. He is an outstanding population geneticist and long-time contributor to discussions on the environment in the Church of England. His book, *The Care of Creation: Focusing Concern and Action* (InterVarsity Press, 2000) should find a place in every church library. Sir Ghilleen Prance, Past Director of the Royal Botanical Garden at Kew, England, raised similar concerns this summer. Dr. Prance, who specialises in ethnobotany and Amazonian plants, travels the world extensively. He explains that unless they have travelled, it is often difficult for North American's to appreciate the degree of planetary degradation occurring elsewhere. His scientific research and travel have combined to help him "realise the seriousness of the environmental crisis. I am truly alarmed by what I have seen..."

And in a keynote article in *Science & Christian Belief* (V. 13, No. 1, p. 2-4, 2001) Sir John Houghton, Co-chair of the Scientific Assessment of the Intergovernmental Panel on Climate Change (IPCC) lays out "An environmental imperative for the new Millennium". He lists four reasons why Christians should take up the challenge and the opportunity presented by global environmental problems. One, we are charged to be stewards, and two, we are made in the image of God. Three, the Creator is committed to restoring a 'new earth' and finally, "to not care for creation is a sin..."

I think these scientists have been particularly gifted by the spirit to speak to us at this time. Perhaps we should listen to the hot things they have to say.



John R. Wood teaches environmental science at The King's University College, Edmonton.

Arts/Media

Bytwerk book examines Nazi propaganda

Phil de Haan

In 1996 a book called *Hitler's Willing Executioners* created a furor with its contention that most Germans of the 1930s and 1940s were eager and willing to participate in the Nazi campaign to eliminate the Jews.

Calvin College professor Randy Bytwerk thought that assertion was wrong. So, last fall, when he was asked to revise his 1983 book on Nazi propaganda, *Julius Streicher: The Man Who Persuaded a Nation to Hate Jews*, he jumped at the chance. And he added a chapter refuting the ideas

of *Hitler's Willing Executioners*.

He went through the archives of *Der Stuermer*, the weekly newspaper that Streicher founded to rouse racial hatred of the Jews. And he found some interesting information.

Leading anti-Semitic newspaper

Says Bytwerk: "In the 1930s Streicher spent a lot of time in his paper attacking Germans by name for essentially being too nice to Jews. This was in the leading anti-Semitic paper in Germany, a paper that at one point had a circulation

"To suggest that Germans were more depraved than the rest of us makes the Holocaust a German phenomenon," he says, "and I believe that's a bad argument to make. I think it's important to say this is not a German abnormality."

Bytwerk's revised book is due out this fall from Cooper Square. In it he traces the work of Julius Streicher in *Der Stuermer*, a paper that, Bytwerk says, helped Germans isolate themselves from the plight of their Jewish friends and neighbors.

"The propaganda built a foundation for dislike," says Bytwerk, "enough to make you turn your eyes in the other direction. Through *Der Stuermer*, Streicher was able to propagate his single-minded anti-Semitism."

Bytwerk notes that there was a long history of anti-Semitism in Germany that Streicher and the Nazis were able to play upon. "He (Streicher) didn't start out with an audience that hadn't heard of Jews," says Bytwerk. "In fact, he played on stereotypes they already had. And he twisted those stereotypes, played them up, via vulgar cartoons, horrible writings and more. And he did this week after week after week. After a time, little by little, the foundation was there for the Holocaust."

Bending Spines

This notion of incremental progress is at the heart of another



Randy Bytwerk

book Bytwerk has just finished, comparing Nazi and East German propaganda. Tentatively titled *Bending Spines*, the book looks at how, in the words of one German minister who was subject to Nazi interrogations, with each visit the spine was bent a little more, millimetre by millimetre.

"It's a one-way street," says Bytwerk. "You accept one thing and you can't go back. The propaganda has begun to work."

The new book will be an interesting one for readers, Bytwerk hopes, not only for its content but also because of its interactive nature. Currently Bytwerk runs a German Propaganda Archive on Calvin College's website that receives some

1,000 hits a day during the school year. The new book will include links to various pages on the site, so that a reference to a speech in the book will point to a page on-line where the entire speech can be read. Pictures in the book will be part of larger picture archives on-line.

Bytwerk's on-line work already reaches many

people, sometimes in poignant ways. Recently a German man sent Bytwerk an e-mail, with thanks for helping him better understand his father who lived during the Nazi era and was still, late in life, a believer in its racist propaganda. The man was grateful that he could see what his father had seen and thus know a little of the background to his father's racism.

"That's one of the goals for what I do," says Bytwerk. "It's too easy for us to look at the Nazis and think, 'evil Germans.' We need to understand still today what happened and why it happened, so that we can work to see it doesn't happen again."



Aslan not to be tamed

(Religion Today) — In the battle of words over the future of C.S. Lewis' "Chronicles of Narnia," things are as strange as stepping through a wardrobe into another realm. For HarperCollins Publishers and the Lewis estate, at least, only one word has surfaced lately: mum.

The press heated up following reports in early June that HarperCollins intends to create new "Narnia" novels by contemporary authors, market "Narnia" plush toys and — most hair-raising of all for some — downplay the Christian content of Lewis' allegory, rendering Aslan, the series' central character, into what at least one writer called a "neutered" lion.

When BookLine contacted HarperCollins in early July, the

company's only comment was that HarperCollins and its subsidiary Zondervan Publishing House will continue to publish the works of Lewis with no alteration. "Zondervan's editorial standards and Christian mission have not changed in any way," the statement said.

Some are convinced that the new "Narnia" publishing strategy originated not with HarperCollins or Zondervan, but with the C.S. Lewis Co., which manages Lewis' copyrights and is headed by a former marketing guru for Scholastic (U.S. publisher of the Harry Potter books). For his part, Douglas Gresham, Lewis' stepson and co-owner of the Lewis copyrights, had just two words to say about the brouhaha: "It's nonsense."

Disney acquires 700 Club

VIRGINIA BEACH, Va. (EP) — The Christian Broadcasting Network's flagship program "The 700 Club" is now connected with the Walt Disney media empire.

Disney recently purchased the Fox Family Channel for \$5.3 billion, and will rename the station "ABC Family." The cable channel began its life as the Christian Broadcasting Network, founded by Pat Robertson. CBN sold the cable operation to Fox in 1997, and one condition of the sale was an obligation to continue to air "The 700 Club" and other CBN programs. Disney inherited that obligation when it purchased the channel from Fox.

Ironically, Robertson has been among those criticizing Disney for its pro-homosexual policies, including welcoming "Gay Days" celebrants to its Orlando theme park.

Disney head Michael Eisner may have forgotten that when he insisted that Robertson has "never been in the group that's criticized

us for our policies about insurance to all employees," a reference to Disney's policy which provides spousal insurance benefits to same-sex couples. Eisner told the Associated Press that he spoke with Robertson and received his support for the purchase. "He believes that...what we stand for is not inconsistent with what he

stands for," said Eisner.

In fact, Robertson was a signatory to a full-page ad in a trade paper which criticized Disney for producing the homosexual advocacy program *Ellen*. Robertson has also suggested that God might judge Orlando with earthquakes or terrorist bombs in response to Disney's "Gay Days."

Food..? For Thought..??

Moralism looks at what a person *does*,
(usually looks for the worst in others)
or doesn't do, or should do, or must do.

True Morality looks at what a person *is*
(looks for the best in others)

and the worst in themselves and...

If need be, get help to deal with
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Church

Pakistani Christians fight against 'apartheid' in election system

Anto Akkara

NEW DELHI, India (ENI) — Christian leaders in Pakistan have gained ground in a campaign against an election system that identifies voters by religion and, they claim, discriminates against religious minorities.

The Pakistani Supreme Court recently ruled that Christians may contest the post of village or district council head, a judgment that chips away at the nation's current voting system and in effect supports the notion of more voting rights for religious minorities, Christian activists claimed.

Christians welcome ruling

Although the nation's highest court did not endorse Christian demands for a complete abolition of the election system, Christian church leaders welcomed the ruling.

"We are happy that [the court] has taken note of the injustice we are facing," said Catholic priest Bonnie Mendis, a leader of the ecumenical Christian Organization for Social Action in Pakistan (COSAP). "It is for the government to give us equal rights as citizens."

Under Pakistan's separate electorate system (SES), citizens cannot vote for candidates outside

their own religious affiliation: Muslim voters can only vote for Muslim candidates, Christians for Christian candidates and Hindus for Hindu candidates. About three million of Pakistan's population of 140 million are Christian; approximately 97 per cent of the nation is Muslim.

At the national level, 10 seats out of 217 at the National Assembly are reserved for religious minorities — four for Christians, four for Hindus and two for people of other religions.

Under SES, village council elections permitted Christian voters a single vote as compared with five votes each for Muslim voters, who were able to vote for a range of posts on the council such as those for women and labor leaders. The village council head is chosen from among the elected members of the village council. The Supreme Court ruling means that Christians who have been elected to village councils may now contest this post, something that had previously been ruled out by election officials.

Victor Azariah, general secretary of the National Council of Churches of Pakistan (NCCP), welcomed the Supreme Court ruling, but told ENI that "Christians can rejoice over it only when the



J. ALEX LANGLEY, DPI

Pakistani Muslims: Under Pakistan's separate electorate system, citizens cannot vote for candidates outside their own religious affiliation.

government and the election commission abolish the separate electorate system. The judgment should be turned into law to end this discrimination."

The NCCP is a forum of non-Catholic Christians in Pakistan comprising the Church of Pakistan, Presbyterian Church, Salvation Army and Association of Reformed Churches.

The NCCP and the Catholic Bishops' Conference of Pakistan

had called for a boycott of the local body elections — which were held in four phases from December to July — as a protest against the separate electorate.

Concerned that the campaign might garner political sympathy, the government tried to stop the boycott by extending the filing date for minority candidates and putting pressure on Christian politicians not to withdraw their candidacy. Father Mendis said.

But the campaign picked up steam, garnering political support at a convention organized in June by the National Commission for Justice and Peace of the Catholic Bishops' Conference in Lahore. Representatives of more than a dozen major political parties endorsed the Christian activists' demand for dismantling the SES.

"No one has the right to discriminate against minorities because of their religious identity," Imran Khan, head of the Tehrik-I-Insaf party, said at the convention.

"To regain social and national integrity we should demand the restoration of the joint electorate

system," added Khan, the popular leader.

Ijaz-ul-hassan of the Pakistan Peoples Party called the SES a "negation of true democracy", stating that "a handful of fundamentalists have taken 140 million Pakistanis hostage."

The chair of the convention, Catholic Bishop Joseph Coutts of Faisalabad, told ENI that "the present [election] system here is really nothing but political apartheid."

"We want to be treated as equal citizens. We will continue our struggle peacefully for that," said the bishop, who had succeeded Bishop John Joseph. In 1998, Bishop Joseph shot himself in protest against Pakistan's Blasphemy Law and what he considered to be the harassment of Christians.

Asserting that the "qurbani" (sacrifice) of his predecessor "has not gone in vain", Bishop Coutts said that "change does not take place all of a sudden. We need to be consistent and keep trying."

There is "growing awareness" among Christians and others of "the political isolation" of minorities in Pakistan, he said. "But, that is not enough. We want the government to put an end to this undeclared apartheid."

Sri Lankan Protestants attacked by Hindu extremists

SRI LANKA (Newsroom) — Evangelical Protestants in an eastern Sri Lankan village are under siege by Hindu extremists, according to a prominent church leader in the south Asian country. Christians have been the victims of numerous attacks by radical Buddhists since the start of the

nation's civil war in 1983, but this is the first major assault by Hindus, Godfrey Yogarajah, general secretary of the Evangelical Alliance of Sri Lanka, told Newsroom.

In June, a mob forced more than 40 families into the jungle from their homes in the village of Panichankerny, which is under the

authority of insurgent Liberation Tigers of Tamil Eelam (LTTE) forces fighting for a homeland for the mostly Hindu ethnic Tamils. The church members, from the Foursquare and Assemblies of God denominations, were attacked again by a mob on July 20 in a neighboring area where they have resettled in makeshift shelters. Five people were admitted to a hospital with serious stab wounds and several others were badly beaten with clubs and poles. The refugees are in urgent need of food supplies, medicine, and shelter, Yogarajah said.

The Tamil rebels are fighting the ethnic Sinhala-majority government, which is mostly Buddhist. On Tuesday, the anniversary of bloody riots that triggered the war, Tamil Tiger rebels launched a suicide attack on the international airport in the capital, Colombo, which left 13 rebels and seven soldiers dead, and devastated the national carrier, Sri Lanka Airlines.

Christians, mostly in rural areas, have been the targets of attacks by extremists who accuse them of engaging in forced conversions. Since the 1980s, 40 churches have been destroyed by

Buddhists, Yogarajah said. In February, an armed mob identified with Sinhala Urumay, an extremist Buddhist sect, attacked a Protestant service in Nuwarawatte village, about 125 miles northeast of Colombo, wounding more than 30 worshippers.

The Center for Buddhism International, in the town of Kandy, issued a statement in March claiming that evangelicals were using "unethical, coercive and sometimes barbaric methods" to convert people in rural areas. The Evangelical Alliance of Sri Lanka, which denies the charge, has asked for witnesses to report forced conversions, but no specific accusations have been made.

The events in Panichankerny began in mid-May when villagers gathered in the Hindu temple and passed a resolution requiring the Christians to leave the village. Later a deadline of June 15 was set. Opposition to the Protestants was aggravated by the local Young Men's Hindu Association, Yogarajah said. The group receives inspiration from India's Rashtriya Swayamsevak Sangh (RSS), the ideological wing of the country's ruling Hindu nationalist

Bharatiya Janata Party (BJP). Over the past two years of BJP rule, the RSS and related groups who believe India should be a purely Hindu nation have been accused of hundreds of attacks on minority religious groups. The RSS works with Hindu youth groups, Yogarajah said. "We have had some information that there is a lot of RSS influence in the north and east of Sri Lanka."

Evangelical Protestants comprise just over one-half per cent of Sri Lanka's 19 million people, according to Yogarajah. The total number of Protestants is slightly less than one per cent. About seven per cent of the population is Catholic and seven per cent is Muslim. Buddhists are about 70 per cent and Hindus are 15 per cent.

"I would say the majority of the Buddhist people have a very cordial relationship with Christians," Yogarajah said. "But there are the extremist groups which want Sri Lanka to be a Sinhala Buddhist state. They believe that Sri Lanka belongs to the Sinhala Buddhists; it's very similar to the RSS ideology that India belongs to the Hindus, and if you are Indian you have to be a Hindu."

Sri Lanka's Buddhist clergy want to ban conversion to Christianity

(Religion Today) — Sri Lanka's influential Buddhist clergy have called for laws to ban Christian conversions, which are spreading in poverty-stricken rural villages, and vowed collective action against the practice.

They have adopted an 11-point plan to fight proselytisers, active in several districts of the island, and called on the authorities to immediately pass laws to prevent conversions taking place under the cover of helping rural communities to improve their economic standards.

They say a shortage of Buddhist monks in several temples is also allowing Christian priests to make inroads into the Buddhist heartland by converting farming communities. The monks say about 23,000 Buddhists are being converted to Christianity each year and proselytisers have targeted 5,000 out of the 25,400 villages in the country for their activities.

Church

'Fulness of life' to be at centre of next Reformed world gathering

Laurie Spurr

HOLLAND, Michigan (ENI) — Leaders of the World Alliance of Reformed Churches (WARC) are calling on their members to reflect on issues such as peace, economic justice and creation as they prepare for the organization's next world gathering, scheduled for 2004.

The gathering — known as the general council — will take place in Accra, Ghana, on the general theme "That All May Have Life in Fullness", an adaptation of John 10:10.

At a ten-day meeting held here

July 26 to August 4, members of WARC's executive committee identified these issues among other sub-themes — healing, pluralism, gender justice and inclusiveness and participation — for the general council which is the organization's top governing body.

WARC is a fellowship of more than 200 Congregational, Presbyterian, Reformed and United churches with 75 million members world-wide.

Although the issues identified for the general council are not uniquely Christian, WARC's approach will be different from that

of other non-governmental organizations or the United Nations, Dr. Setri Nyomi, WARC's general secretary, told ENI. WARC could bring a theological perspective to bear on social problems, he said.

Can't afford to waste time

"The concept of fullness of life for all is deeply theological, deeply biblical," said Nyomi. "Part of our tradition as Reformed Christians involves being in the world. We are applying who we are [Reformed Christians] to human conditions."

"In the 21st century, we cannot

afford to waste time while people are dying," said Nyomi, in a speech to WARC's executive committee. "We are called to make a difference. This is the time for action."

In his speech, Nyomi criticized what he called the "lethargy" of some churches in their commitment to advocacy for the poor.

Nyomi placed his message in the context of the world's crises: increasing religious intolerance in Indonesia, growing conflict in the Holy Land, the pandemic of HIV/Aids, the weakening of democracy throughout the world, the difficult struggle to reach global consensus on the environment and crushing international debt for developing countries.

He called on his audience to identify the "forces of death" in each of these situations, and to work with WARC's member churches to overcome them.

Nyomi linked these crises to the emergence of a global economic order based on growth at the ex-

pense of the social and natural environment. He charged member churches around the world to fight what he described as the unfairness of such a system.

"Our children and grandchildren will not forgive us if we sit by and do nothing about the injustices so rampant all around us," he said.

This theme is connected to a major WARC programme called "Covenanting for Justice in the Economy and the Earth", which challenges Reformed churches to take strong action to help the poor and to protect the environment.

In making his appeal, Nyomi reminded church leaders that they had help from partner organizations. "We are not alone," he said, citing the Lutheran World Federation (LWF) in particular. The LWF earlier this year decided to convene its next assembly, scheduled for 2003, on the theme "For the Healing of the World". Healing is also one of the issues identified by WARC last weekend for its own general council meeting in 2004.

Did Moses have horns?

"When Moses came down from Mount Sinai with the two tablets of the Testimony in his hands, he was not aware that his face was radiant because he had spoken with the Lord" (Exodus 34:29, NIV).

"And when Moses came down from Mount Sinai he was holding the two tablets of the testimony, and he was not aware that his face was horned because of his fellowship with the Lord" (Exodus 34:29, according to the Latin translation known as the Vulgate).

There are all kinds of negative associations with the idea of a person having horns. On the one hand, it reminds us of the popular image of the devil, who is depicted as having horns as well as cloven hooves and a tail. On the other hand, there are many places in Shakespeare and other older English literature in which a man is said to have horns if his wife is cheating on him. Clearly, it is not very flattering to be compared to either a devil or a "cuckold."

It's very odd, therefore, that there was a long tradition in Western Christendom which held that Moses had grown a pair of horns after he had spoken with the Lord on Mount Sinai. In medieval art Moses is often pictured as having horns, and this is still true in the Renaissance. The famous statue of Moses done by Michelangelo follows this same artistic convention; there are clearly two hornlike protuberances growing out of the statue's forehead.

A church father goofs

The explanation for this is found in a mistranslation found in the Vulgate, the Latin translation of the Bible. This translation was made by the church father Jerome around the year 400 AD, and came to be almost universally used in Latin-speaking Christendom (basically Western Europe) until the Reformation of the sixteenth century. According to the Vulgate, Moses' face when he came down from Mount Sinai was "horned" (Latin *cornutus*). Since this was the only version of the Bible readily available to Christians in the West for more than a millennium, it is not surprising that the tradition of a horned Moses became widespread.

But how could Jerome make this mistake? To

Chapter & Verse

Al Wolters



understand this, we need to realize that Jerome was working from the Hebrew original, and that the Hebrew verb which is used in this passage is *qaran*, based on the root QRN. Now the verbal form of this root occurs only in this passage, but the noun which is formed from the same root occurs very frequently in the Old Testament. The noun is *qeren* and means "horn." Jerome assumed that the root QRN would have the same meaning everywhere, and concluded that both the common noun and the rare verb must refer to horns.

Not horns, but glory

However, it is clear from other ancient translations, as well as parallels in related languages, that the verb did not necessarily have the same meaning as the noun. It is now almost universally agreed by scholars that Moses' face was not "horned," but was "shining" when he returned from his encounter with God on Sinai. The "glory" of his shining face was so bright that Moses had to wear a veil in order not to dazzle the eyes of the other Israelites when they looked on his face.

So the point of this passage is not that Moses grew horns, but that his face reflected the glory of God. The apostle Paul picks up on this theme in 2 Cor. 3, in order to contrast the dispensation of the Old Testament with that of the New. God's relationship with Old Testament Israel was indeed a glorious one, as symbolized by the glory reflected in Moses' face. But that reflected glory eventually faded. But in God's relationship with his New Testament people the glory is even greater, and does not fade. Of Christians it can be said: "But we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. (2 Cor 3:18). Neither Moses nor Christians grow horns.



Al Wolters teaches Bible and Greek at Redeemer University College in Ancaster, Ontario. He is in other respects a great admirer of Jerome and of his Vulgate.

'Justice has not been done' if people can't control their lives

Laurie Spurr

HOLLAND, Michigan (ENI) — Dr. Karen Lebacqz, professor of Christian ethics at the Pacific School of Religion in California, said Christians needed to "establish standards for justice across nations and peoples without in some way being disrespectful of others".

Lebacqz was addressing members of the executive committee of the World Alliance of Reformed Churches (WARC).

Poverty is an injustice

Citing Christian thinkers from St Augustine to John Wesley, Lebacqz told the gathering: "Christian tradition makes very clear that the poverty I see, the homelessness, the begging in the street is an injustice."

"Justice requires what is usually called a 'preferential option for the poor'," she continued. "Where there is systemic poverty or a large gap between rich and poor, there is a presumption of injustice."

However, Lebacqz pointed out, in a reference to the theme of the general council, "different religious and cultural groups may have their own notions of what constitutes a fully good life."

She questioned whether respecting the views of others meant that she had to accept a kind of

relativism "that undermines my clear Christian convictions about justice".

But she stressed that she believed it possible to find "broad, cross-cultural consensus" between peoples on what justice means in practice.

Drawing on the insights of feminist philosopher Martha C. Nussbaum, of the University of Chicago, who has wide experience of both India and the United States, Lebacqz outlined an approach that offered both "respect for local cultures and a set of universal norms".

This approach involves identifying not rights, but a set of "capabilities" widely accepted as desirable, and then seeing whether these capabilities were promoted or not by society.

Such "capabilities" included, she said, people's capacities to plan their lives, to form friendships and alliances with others, to seek employment without discrimination and to participate in political choices that affected their lives.

If a society does not promote such capabilities, Lebacqz said, "justice has not been done".

"It is the responsibility of all of us to work toward political support for these capabilities," Lebacqz said.

Marriage/Caregiving

Marriage matters

Walt Brouwer

I recently completed my third series of messages on marriage that I preached in my nine years as pastor of Christ's community at Christ Community Church. Someone asked me why I did this, since the Bible doesn't deal with marriage thematically the way I have been doing. There is a theological and a socially current reason for preaching (or writing) on marriage every three years or so.

When Jesus was asked about the bottom line of life, he quoted Scripture and answered with clarity:

'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' (Matt 22:37-39, NIV)

Jesus says that love for God necessarily precedes love for others. Loving God provides the content (what love is), context (how love is to be expressed) and the control (the ability to love) of love in our relationship with him and with one another.

Jesus' reply is nothing less than a summation of the Ten Commandments. Even for Christians it is at times hard to love our neighbors. Trying to do so without a living relationship with God is much harder still.

Spouse: your closest neighbor

Your neighbor, of course, is not just the person who lives next door. Your neighbor is anyone within the sphere of your influence. So your closest neighbor is



MULTI-MEDIA

the one who lives under your own roof and shares your bed as marriage partner. It is important for a pastor to help Christians love their "neighbor" in marriage — their spouse. I tried to show in my sermons that the Bible is brimming with insights on how to love your partner and build a good marriage.

The other reason for focusing on marriage is that, well, we've come a long way, baby, in understanding the importance of

marriage. About three decades ago, sexual behavior and domestic relationships were set free from the confines of the life-long monogamous relationship called marriage. Conventional wisdom for many years held that marriage constricts people and harms women in particular. In her influential book, *The Future of Marriage*, Jessie Bernard wrote in 1972: "To be happy in a relationship which imposes so many impediments on her, as

traditional marriage does, a woman must be slightly ill mentally." Adults as well as their children were thought to find greater happiness and fulfillment by living together, freely expressing sexual impulses and by divorcing. Marriage was often belittled as nothing more than "a piece of paper." Freedom to leave an unhappy marriage was thought to create happier and more self-actualized families. Sexual experimentation before marriage also was believed to enrich marital life later on.

Marriage protects from suicide, mental illness

Three decades of this widespread social experimentation have given family researchers a massive sample to study. One scholar, Linda Waite, concludes in her book, *The Case for Marriage: Why Married People Are Happier, Healthier, and Better Off Financially*, that the values espoused by people like Bernard were "just plain wrong." She and others like Judy Wallerstein in her book, *The Unexpected Legacy of Divorce: A 25-Year Landmark Study*, show that marriage is good for both men and women, and significantly better than being single, living together or divorcing. Both physically and emotionally, married people have more satisfying sexual lives. They also live longer, are healthier and happier, and tend to recover from illness more quickly. Marriage protects both men and women from suicide and mental illness. In addition, married people are much less likely to slap, hit, and abuse each other than has previously been suggested.

Today's studies have come to startling new conclusions about the devastating effects of divorce on children. Wallerstein originally set out to study children of divorced parents for five years, anticipating that this would be sufficient time to understand the effects of divorce. She discovered, however, that she had to continue her study because the problems these children were having were not going away. She says, "We now know that the most powerful impact from divorce occurs in the early 20s, when man and woman relationships come center stage. That's when all the ghosts of their parents' divorce become very powerful and exercise a major influence on the young; it is here that the effects of divorce crescendo." For many, she says, the parents' divorce was "a childhood-ending experience." It is interesting to note that these children of divorced parents are generally found to be very pro-marriage in their adult years.

One and indivisible

In a review article called, "The Social Experiment that Failed," Glenn Stanton observes that "children see mom and dad the way Christians see the members of the Trinity" — separate persons, yet one and indivisible. In addition, "Children see their parents as God sees them: one flesh, an indistinguishable unit." The reason divorce is bad news is because "it forever changes the unchangeable basic material and substance of family life."

These findings provide a wonderful opportunity for me as pastor and us as a church family to show the largest generation in Canadian history that the desire for life-long, monogamous marriage is biblical, good, and realistic. You who have been married for 25 or more years have a special calling to show others how you've done it. More than anyone else, you possess the valuable and hard-won skills to build a lasting marriage. You are a testimony that marriage is still possible and desirable.

Your wisdom and experience can guide the hope not only of your children, your grandchildren and your great-grandchildren, but the youth in your own church family. Tell them, show them, how God is on their side to build a happier, healthier more abundant life, and how to successfully love their neighbor in marriage as themselves.

Walt Brouwer is pastor of Christ's community at Christ Community (CR) Church, Nanaimo, B.C.

Sipke and Antje Adema — their story

... continued from page 6

The fact that they were poor seemed to be irrelevant because, somehow, the money was always there, sooner or later. Certainly, growing a large garden and not blowing money on unnecessary, silly things and entertainment helped.

To be sure there were real difficulties and lots of mistakes made. When the '60s hit and influenced their own kids, Sid and Anna weren't at all sure what was going on and how things would turn out. All of a sudden their own kids were wearing strange clothes and listening to crazy music. They drank way too much, dabbled in drugs and didn't seem to care about much other than having a good time and being "cool" (whatever that meant).

As always, this confusing and difficult time drove Sid and Anna to their knees and they prayed for all of their kids every night.

Tragedy strikes

Then on Nov. 17, 1971 things hit bottom for Sid. As he and another worker were assembling a

new machine at work something slipped and all of Sid's fingers were crushed. As he looked at his flattened fingers he looked up through his tears and shouted in Dutch "God, what do you want with this now?" Needless to say, depression followed but the prayers also intensified. After some time he could say, "It sure is good I still have my thumbs." It's a funny thing but faith and closeness to God often grow through pain and adversity. The support of the church and larger community was also very encouraging.

All in all Sid and Anna's story is a very happy one. They are living comfortably in their retirement. Yes, there was quite a setback when Sid suffered an aneurism and came very close to dying. No, they don't spend their

winters in Florida. That would mess up their family and church lives too much. Besides, Sid wants to look after his doves, rabbits and chickens and putter around in his workshop making things for his grandchildren and great-grandchildren. Anna wants to look after her plants and flowers and make dried bouquet arrangements for others and help out when and wherever she can for church and school.

All 13 of their children love the Lord. Sid and Anna will tell you "That is all because of God's grace and mercy." Still, it's pretty obvious to many that God used and uses them as faith role-models for their children, grandchildren, great-grandchildren and the rest of us, not flashy or perfect but "grace"ful, solid and consistent.

For a quick Letter to the Editor, send e-mail to:
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 or
fax to 905-682-8313

Caregiving/Psychology

Don't let caregiving wear you down

Lisa M. Petsche

Jack, age 75, was diagnosed with Alzheimer's disease two years ago. His 70-year-old wife, Agnes, is finding it increasingly difficult to care for him. He is starting to get his days and nights reversed, sleeping during the day and becoming restless at night. He has slipped out of the house on two occasions and could not find his way home; Agnes had to call the police to help find him. She can no longer leave Jack alone for even a short time.

The societal contribution of informal caregivers like Agnes often goes unrecognized in our community. Yet these unpaid helpers provide practical assistance and

enhance the quality of life for ill older people who might otherwise require placement in a long-term care facility.

Typically, they are spouses or offspring; many are seniors themselves. The majority are women.

The loved ones they care for have physical or mental impairment (perhaps both) caused by one or more chronic health conditions, with stroke and dementia being most common.

Caregiver role demanding

The caregiving role involves physical, psychological, emotional and financial demands. It is a heavy load, exacerbated by the limited availability of community

support services.

But there are rewards for caregivers, too. These may include a closer relationship with the care recipient; increased flexibility, creativity and assertiveness; increased insight into their own strengths and limitations; a general increase in compassion for others; re-thinking of values and priorities; learning to live in the present and appreciate the simple things in life that make it enjoyable. Then, too, there is the satisfaction of knowing they are doing something meaningful.

The caregiving journey can be a long one, though, and particularly challenging when the elder has heavy hands-on needs, a

demanding personality, or mental impairment. A variety of distressing emotions may be experienced along the way, including sadness, grief, frustration, anger, resentment, guilt, anxiety and loneliness. A common phenomenon is caregiver burnout, due to the physical toll of caring for someone who is ill, and the emotional strain of dealing with the suffering and deterioration of a loved one.

Emotional red flags

While a certain degree of stress is inevitable, burnout is a serious matter. Physical warning signs include chronic exhaustion, sleep difficulties, significant weight loss or gain, frequent illness and development of chronic health problems. Emotional red flags are frequent crying; frequent irritation by small annoyances; difficulty controlling one's temper; feeling overwhelmed; a sense of hopelessness; and feelings of inadequacy. In severe cases, burnout can lead to abuse of the care recipient; this signals the need for immediate help.

There are many strategies that can help caregivers keep stress

manageable, in order to prevent or alleviate burnout:

- Look after your physical health: eat nutritious meals, get adequate rest, exercise, see your family doctor regularly.

- Find something relaxing you can do to give yourself a break, whether it be quietly enjoying a cup of tea, reading something uplifting, writing in a journal, calling a friend or listening to music. Make it a daily habit.

- Stay connected to friends and outside activities, including your church community.

- Seek ways to simplify your life — set priorities and don't waste time or energy on unimportant things.

- Accept the reality of the illness — that there is nothing you can do to stop or reverse it.

- Recognize that there will be good days and bad days, and what you can give may vary from day to day.

- Remind yourself that you are doing your best, and are only human. Give yourself permission to feel all of the emotions that

See STRATEGIES page 17...

Aging means facing painful challenges

Quite a few members of our congregation have recently moved into a newly constructed retirement village beside our church. It is a pleasant and comfortable complex with bright interiors and neatly kept gardens. Many of the residents know each other so the atmosphere reflects friendly village living. The last time I passed through I spotted several people visiting their aging parents or grandparents.

Aging parents, aging children

I did not know my grandparents. Three of them had died before I was born and we emigrated to Canada when I was ten. I have only a few memories of my grandmother. Our children, on the other hand, have known four grandparents better than I knew my only grandmother. Even though my father died at the age of sixty-eight, most people now live longer than their parents. Consequently, parents and children are aging on the heels of each other.

Stages of growth

Most of us do not know there are now eleven chronological stages of growth we go through from birth to great-grandparenting. Each stage has its developmental challenges and needs. In the last few decades a smorgasbord of parental how-to books fill the shelves at local mega bookstores. Furthermore, community programs regularly offer parenting classes and a variety of social services to ease and support parental responsibilities. There is no doubt most couples have the opportunity to be capable and informed parents.

Still, there are more stages of growth pertaining to aging than to childhood and young adulthood. Yet, we know far less about them.

More painful challenges

Sadly, there are probably more painful developmental challenges and needs facing those of us who are aging (ages 57-97) than at any other time in our lives.

Getting Unstuck

Arlene Van Hove

The most difficult one is the loss of a dear and beloved spouse. We only have to talk to widows and widowers or read C.S. Lewis' *Grief Observed* to learn what that is about. It's not easy to feel unwell and to struggle constantly with health concerns. Nor is having to depend upon others for help with everyday things. And then there are the losses of siblings, other family members and friends. On top of this, the elderly have to face a variety of changes in living accommodations in order to make their last years more comfortable. Unfortunately, when a spouse dies early many of these challenges are experienced without a supportive partner. Sometimes, an aging person is the only one left of their generation.

Hope and healing?

When we are young we have untold hope in what life has to offer. But how does an elderly person face the future when their children's marriages fall by the wayside? How can they find peace when their grandchildren so readily leave their faith? And what kind of hope can they have in a society where the media has become so uncensored and disturbing? And very importantly, how can they share their sorrows in a healing way and not be seen as complaining? Furthermore, can we together develop an understanding of a God who is deeper and wider than the average bible study taking place in churches nowadays?

In other words, can we walk with the elderly in a meaningful way? I hope so, because some day soon these challenges will be knocking on our door, and how well we will manage will depend on how much we have learned from those who have gone before us.



Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.



A common phenomenon is caregiver burnout, due to the physical toll of caring for someone who is ill, and the emotional strain of dealing with the suffering and deterioration of a loved one.

Ministry

After-Care Ministries give ex-offenders a fresh start

Gordon Legge

Gary understands why so many people fail when they leave prison.

"It's very, very difficult," says Gary, 45, who has been out of prison for 18 months and who requested that only his nickname be used.

With little or no money, few job prospects and a suitcase filled with bad habits, many ex-offenders begin taking chances.

"The lower you go . . . the more difficult it is to get back up," he said in an interview. "Everything you do affects everything else."

With little or no money, few job prospects and a suitcase filled with bad habits, many ex-offenders begin taking chances, eventually break the law and end up back in jail, he says.

Fortunately, says Gary, he had a place to go after he left prison thanks to After-Care Ministries, a Christian interdenominational organization that helps people leaving the penal system successfully re-integrate into society without offending again.

A fresh opportunity

"It's great," says Gary. "It gives a person an opportunity to start fresh."

Gary, who spent much of his life working as a roughneck and



Ken Cromer, founder and director of After-Care Ministries.

house painter, ended up in jail after breaking into his ex-wife's home and assaulting her. His first run-in with the law, Gary was sentenced to six months in jail.

While in prison, he encountered After-Care during one of its weekly visits to Calgary Correctional Centre. "They liked me and they offered me this place when I got out." It was a three-bedroom apartment in northwest Calgary that he shares with two other men.

After-Care introduced Gary to Jesus Christ, a relationship he now cherishes. "I have a lot more peace, that's for sure," he says.

After-Care not only helps men who have left prison, it also helps those who may be inside for a long time by visiting regularly and leading Bible studies.

When the two brothers accused of a fatal stabbing on Oct. 31, 1998 went on trial, After-Care had more than a passing interest.

Because of After-Care's involvement with the two young offenders, they both

gave their life to the Lord. The younger one led the Easter devotion at the Young Offenders Centre this year.

It's been a joy

"It's been such a joy to me," says Ken Cromer, founder and director of After-Care. "I just love to go in and relate to them."

Cromer, 60, hasn't always worked in prison ministry but he's always had a heart for people who struggle in life.

Part of the reason dates back to his childhood. The fifth child in a family of 11 children, Cromer's father was a tyrant and an alcoholic.

One day as a teenager, after learning about God's unconditional love for him, Cromer invited Jesus Christ into his life. Cromer's life changed. He wanted to go to church. He had an insatiable desire to read the Bible.

Later while returning home from his paper route, Cromer was walking up a hill. With each step he had the sensation that he was drawing closer to God. "I was just being blessed out of my socks," Cromer remembers.

Overwhelmed with God's love

"I was just overwhelmed with God's love for me. That was the key. That was the realization I was being loved." Cromer held up his arms in the air and embraced God.

"I just held God," he says, tears forming at the corner of his eyes. "My life turned around. I became a different person."

He went on to start a Bible club

at his school and Youth for Christ became involved. "We touched a lot of lives."

(Eventually Cromer's dad gave his life to Christ and Cromer performed his father's graveside service in 1983.)

When he finished high school, Cromer married and moved to Calgary as a Safeway store manager. Cromer and his wife started taking in foster children. "I always had a heart for people in trouble," says Cromer. "Maybe because of my dad. I'm aware of that side."

Call to mission field

Despite a successful management career, in the late 1960s Cromer and his wife felt a call to the mission field. They joined Wycliffe Bible Translators and were assigned to Colombia.

Returning home in 1979, Cromer ran the Calgary Wycliffe office for a couple of years before being dispatched to the South Pacific.

In 1988, Cromer returned to Calgary. His marriage had broken up and he resigned from Wycliffe. "I didn't know what I could do," he says. "It was a very tough time for me."

In 1993, he became interested in prison ministry and the Salvation Army chaplain invited Cromer to lead Bible studies at the Calgary Correctional Centre.

"It wasn't hard to get these guys to come to the Lord," says Cromer. "But I kept wondering who was helping them after they finished? It really burdened me."

He decided that there was a

need to set up a home for ex-offenders where they could be trained and disciplined in their Christian walk.

In 1997, After-Care was incorporated as a not-for-profit organization. Today, they have two homes - a three-bedroom apartment and a two-bedroom apartment. Another three-bedroom apartment is being acquired.

Residents apply through the prison chaplaincy and fill out a detailed application. If accepted, they are immersed in an in-depth Bible study during the first 30 days that runs for three hours each evening.

Help locating a job

At the same time, they receive help locating a job, learn interpersonal skills, study conflict resolution, and receive some financial management training.

"That's how it's been going - nurturing, encouraging, disciplining," he says.

The program doesn't always go according to plan. Some men leave; others are removed from the program for breaking the rules. Some re-offend; others drift away. Some fall into substance abuse problems; others make it and never return.

Cromer has no measurements for success. It's God's program, he says, and regardless of what happens to a man, God is still involved in his life. "I believe Christ is the bondage-breaker and he can make the difference," says Cromer. "I get disappointed when they fall and fail. I get excited when they succeed."

In mid-May, about 60 people attended an After-Care celebration. Today there are about 120 people on their fundraising list and about 1,000 people on their mailing list. About 30 volunteers doing everything from leading mid-week Bible studies to visiting one-on-one in the correctional facilities.

Cromer, who remarried several years ago and hopes to do prison ministry as long as he's alive, wants to expand into Lethbridge, Medicine Hat, Red Deer and Edmonton. And he dreams of one day having a training centre and residential ranch on the edge of the city.

"We want them to learn to live independently. But we don't want them to be isolated," he says. "They have to learn to live and share, give and take, and be vulnerable."

(After-Care Ministries can be contacted at 403-239-1216 or by e-mailing: aftercareministries@home.com)



"I believe Christ is the bondage-breaker and he can make the difference," says Cromer. "I get disappointed when they fall and fail. I get excited when they succeed."

Domestic Violence

Faith doesn't always shut out domestic violence

(Newsroom) — Battered and bruised, hundreds of thousands of women quietly fill houses of worship around the world, keeping silent about the secret that rules their lives: they are victims of domestic violence.

Many keep that secret for a lifetime out of shame or a belief that their religion requires submission to their husbands in all things, even beatings. Others seek help from within their communities of faith, aid which experts say too often is not forthcoming.

"The church has not been a voice for women in the pews," Agnes Aboum, Africa president of the World Council of Churches, told religious leaders and World Bank officials attending a poverty eradication conference in Nairobi last year.

Returning to an abusive environment

On any given Sunday, "hundreds of thousands of evangelical women who have gathered for Christian worship ... leave the sacred sanctuary to return home to an abusive environment," Nancy Nason-Clark, a sociology professor at New Brunswick University in Canada, told clergy attending a World Evangelical Fellowship meeting in Cyprus. Nason-Clark specializes in research on the relationship between religion, gender, and culture. She is the author of *The Battered Wife: How Christians Confront Family Violence*.

In some parts of the world, as many as half of the women and girls have experienced violence at the hands of a family member or someone they know, according to reports by several international organizations. Several studies in the United States indicate that the rate of abuse ranges between one-fourth and one-third of women in America.

Women in religious families fare no better, suggests a current study by the Methodist Church in Britain. The study, based on a survey of 500 clergy and lay workers, found that one in four women in church-going homes has experienced or witnessed family violence as a child or adult, which mirrors the experience of British women in the general population. Those numbers are consistent with the best estimates of churches and faith-based groups in the United States and Canada.

"We believe this is a justice issue," said Carol Burgess, who pushed for the Women's Network of the Methodist Church to



MICHAEL SIMAK

undertake the two-year project with the Roehampton Institute in London. The study has not been published yet. "We want to break the silence."

No society exempt

No society is exempt from domestic violence. Around the world, at least one woman in every three has been beaten, coerced into sex, or otherwise abused in her lifetime, according to a report this year from the Johns Hopkins School of Public Health in Baltimore, Maryland, and the Center for Health and Gender Equity, a research and advocacy organization in Takoma Park, Maryland. A global report published by the United Nations Children's Fund (UNICEF), "Domestic Violence Against Women and Girls," estimated that 20 to 50 per cent of women everywhere are abused physically by a family member or someone they know. Men are the victims in five per cent to 15 per cent of all domestic violence cases, according to various U.S. studies.

"Domestic violence affects

people from all races, religions, economic, and class backgrounds," said Diane Juhl, board president of the Center for the Prevention of Sexual and Domestic Violence based in Seattle, Washington.

The domestic violence movement, as some women's advocates call it, is barely a quarter-century old in the United States. Internationally, the United Nations women's conference in Beijing in 1995 spurred efforts to ascertain the extent of the problem globally.

Some communities of faith have begun to address the issue in the last two decades, but for most victims, the silence from the pulpit remains deafening. "The church has failed in this matter," the Reverend Gregory Kivanguli of Nairobi Pentecostal Church in Kenya told Newsroom. "We need to talk and condemn this matter in the pulpit as we are doing with HIV/AIDS."

Winnie Bartel, executive chair of the World Evangelical Fellowship Commission on Women's Concerns, told clergy at

a meeting in Cyprus last year that "the evangelical world, as a whole, has not wanted to believe that this perpetration existed in the Christian home. Preachers have not spoken about this issue in the pulpit, and leaders have not been willing to discuss this element within their sphere of influence." WEF is an international organization of evangelical churches that supports a biblical vision for social justice, diminishing poverty, freedom of worship, and Christian witness in every community.

It should come as no surprise that there is little difference in the rate of domestic violence between faith communities and the general population, said Ardis Stenbakken, director of women's ministries for the Seventh-day Adventist Church worldwide. "The people in the church come from outside the church,"

she said. "And to use religious terminology, sanctification is not an overnight event, so people ... get baptized or converted, but sometimes it doesn't make an instantaneous change in all areas of their life. And habits — what you grew up with, what you saw and learned as a child — sometimes are difficult to break, especially if nobody is talking about it."

"Shocked beyond belief"

But Richard Land, president of the Southern Baptist Convention's Ethics and Religious Liberty Commission, said he would be "shocked beyond belief" if the incidence of domestic violence were the same among Baptists as the general population. Domestic violence is more likely to occur in relationships where unmarried couples are living together, he argued. "It doesn't mean that it doesn't happen in marriage, but it happens with much greater regularity in other domestic arrangements," he said. "Southern Baptists have a far lower incidence of living together outside of

marriage than does the general population."

Recent research shows that three-fourths of domestic violence incidents in the United States occur between cohabiting couples, not married couples, according to Vernon R. Wiehe, a professor of social work at the University of Kentucky and a member of a Presbyterian task force on domestic violence.

Nonetheless, "it certainly happens, and it's something that we attempt to speak to; ... it's obviously not acceptable under any circumstances, biblically or morally," Land said.

Catholics, Jews and Muslims

The Catholic Church has said little about domestic violence, although the National Conference of Catholic Bishops in the United States wrote a pastoral letter in 1992 in which it acknowledged the presence of abuse and maintained that violence against women is never justified.

Among American Jews, an estimated 15 to 20 per cent of women have been physically abused, said Trish Bonica, program manager of Jewish Women International (JWI). That rate is consistent across all branches of Judaism, she said.

A 1993 survey by the North American Council for Muslim Women found that 10 per cent of American Muslim families reported they were affected by some kind of domestic violence, ranging from verbal abuse to incest, said Sharifa Alkhateeb, council president. Another assessment completed this year suggests that the percentage is unchanged.

Greatest challenge to women

"Abuse and injustice against women around the world is the cruelest and greatest challenge women face in the 21st century," WEF's Bartel said. "No matter what country or what socio-economic condition women are in, this issue remains as the very top concern."

While there are many factors that influence abuse, such as poverty and cultural practices, experts say that women of faith often feel compelled to stay in abusive relationships because of the way religious teachings are interpreted.

Christians "still have this kind of attitude, if the woman would pray hard enough, if she would

See PLACES page 14...

Abuse

Set Us Free: what the church needs to know

Phil de Haan

A new book from the Social Research Center at Calvin College takes on a subject many would prefer stays in the shadows.

Set Us Free is subtitled "What the Church Needs to Know from Survivors of Abuse." And in its 127 pages are stories from 32 survivors of sexual, physical and emotional abuse.

Horrendous accounts

The stories are horrendous, terrible accounts of unimaginable evils committed against women and men both young and old. Yet it is that starkness, says the book's trio of authors, that made the book necessary.

Initially Calvin professor Michelle Loyd-Paige and the Social Research Center's Ann Annis and Rodger Rice interviewed survivors in the fall of 1992 hoping to gather enough information to put together a comprehensive survey of abuse victims. They intended to do a follow-up to a 1990 survey they had done at the request of the Christian Reformed Church.

But after interviewing 67 survivors they realized that the stories they had heard needed to be told to a larger audience. So they began transcribing hours of

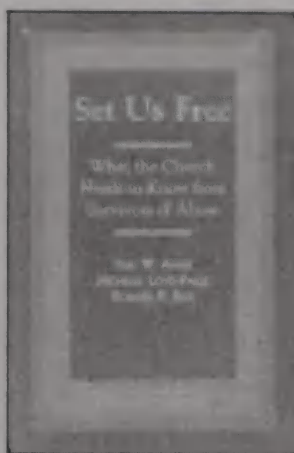
interviews, weaving the narratives into the larger context of abuse. The result is *Set Us Free*, which puts abuse into a religious context, looking at such issues as how religion is used to justify abuse, how churches deny abuse and finally how the church can recognize and help victims of abuse.

'Some ugly stuff'

"People need to realize," says Loyd-Paige, "that we're talking about some ugly stuff. When someone is saying 'I've been abused', if you think abuse is mom yelling... the magnitude of abuse is much more than that. These survivors told stories of horrible sexual, physical and emotional abuse."

Adds Annis: "Many people told us that the biggest part of their healing was having us listen to them. That's why there was no question that we needed to do this book and get their stories out."

While Annis, Loyd-Paige and Rice were committed to telling the stories to a wider audience, it looked for a time as though the project would go nowhere. In fact, it took five years and contacts with 50 publishers for the trio to find someone, Maryland based University Press of America, who



would print the manuscript. And, in the end, the Calvin Social Research Center had to put up some of its own funds to bring the book to print.

Annis, Loyd-Paige and Rice say they owed it to those who came forward to tell their stories of abuse to get the book published.

"The church has to respond to abuse," says Rice. "Denial is easy; you don't want to believe it (abuse) could happen. But it does happen. Churches, religion, are not immune to abuse. We'd get back comments when we did the 1990 survey — it doesn't happen here.

But in 1990 we found that 28 percent of respondents had suffered abuse. It does happen."

Powerful stories

Says Annis: "The stories (in *Set Us Free*) are very hard. And we had publishers ask us if we could combine them all into one or two composites." Adds Loyd-Paige: "Or some publishers wanted us to be more analytical and make the book less personal. We felt we wanted to tell the stories as they'd been told to us. They are powerful and the church needs to listen to this."

The three authors say survivors of abuse live daily with the effects of abuse. They often have trouble with relationships. They're careful, or even fearful, about intimacy. And often when the abuse has come in a religious context survivors find their relationships with religion altered in permanent ways. They distrust the church. Or stop going to church altogether. Ironically many survivors continue to have a meaningful personal relationship with God, but reject the institutional church.

Says Annis: "The church often further abuses the victim. So the survivors want nothing to do with the church. One abused woman

was not allowed by her abusing husband to go to church. When the elders came to visit her they didn't ask why she wasn't going. They threatened to excommunicate her."

Recommendations for action

That's why in the book's final pages are recommendations for action and a list of resources for churches. Among the suggestions:

- Stop the Biblical justification for abuse
- Substitute denial with positive responses
- Understand the full effect of abuse
- Offer healing assistance to abusers

• Make the church a safe place
 "We don't want to come across as bashing religion," says Loyd-Paige, "because that is not our intent." Concludes Rice: "Churches are no worse than society at large in this area. But the dynamics of abuse in a religious context are different. Churches need to be aware of abuse and aware of how abuse fits into a religious context. The time for denial is long past. The time for healing is now."

Places of worship silent on domestic violence, say women's advocates

(continued from page 13)

submit totally, if she would turn the other cheek," the abuse would stop, said the Reverend Al Miles, who co-ordinates the hospital ministry at The Queen's Medical Center in Honolulu, Hawaii, and is the author of *Domestic Violence: What every Pastor Needs to Know*. "We need to start saying, as a church, Christ would not in any way condone domestic violence; in fact he would condemn it, and men need to go get the help they need so they can be more appropriate in their intimate relationships."

Jewish women may feel pressure to not bring shame to their community by revealing the abuse in their marriage, or believe it is their responsibility to maintain *shalom bayit* — peace in the home — "even at the expense of one's well-being," JWI's Bonica said.

Rabbi Michael Gitnick of the Ash Ha-Tora Orthodox yeshiva in Jerusalem told Newsroom that, in most cases, "adherence to traditions which permit abusing spouses stems purely from ignorance. In other cases ethnic, temperamental, or social factors make



men transgress commandments about loving care to the spouse."

Cultural traditions among Muslim immigrants in the United States and misinterpretation of the Koran results in some men exercising inordinate control over their wives and daughters, Alkhateeb contends. "In many Muslim countries, men micromanage females, controlling every aspect of their daily lives," she said.

Women who are members of closely knit religious or ethnic communities are especially vulnerable when they are abused, sociologist Nason-Clark explained: "They are more likely to disclose their violation and abuse within the community and to be silenced if that disclosure does not receive practical emotional support."

Churches, synagogues, and mosques have been silent on the issue largely because of their emphasis on family and denial that people of religious conviction would abuse their loved ones, many clergy and women's advocates told Newsroom.

Christians idealize family

Christians idealize the family "as the place where this type of thing doesn't happen, except among unsaved people. So we haven't always looked inside the family to see what's happening but assumed that in a Christian family this wouldn't happen," observed the Reverend James N. Poling, professor of pastoral care, counseling, and theology at Garrett-Evangelical Theological Seminary in

Evanston, Illinois. "And we actually hear pastors say that. They say, 'Well, we couldn't have domestic violence in our church because we teach that families are people who treat each other well.' So then they are very shocked."

Many clergy are naive or in denial about the issue, Honolulu hospital chaplain Miles contends. "In the past 10 years that I've been speaking out on the issue, especially in the past five, I have seen where there are pockets of Christendom that are doing more," he said. "There are more female clergy, and then there are male clergy like myself speaking out, but for the most part I still believe that the church is living in denial about the domestic violence that occurs in their congregations and communities. ... We need very much to acknowledge that it is a problem. And as long as we keep denying that it is a problem then obviously there is not going to be too much prevention, education or training."

There is much the church can do, religious leaders told Newsroom.

"The church should make a stand about it," insisted Peter Ewart, a spokesman for the New Zealand Catholic Bishops Conference, as he noted increasing demands upon the church for counseling and other services. "Violence is all over the place."

"We can speak out about it, from pulpits, from religious leaders platforms and others, so that the voice of the religious community is loud and clear that violence cannot be tolerated and that there is no religious, biblical, theological justification for domestic violence," said Peggy Halsey, executive secretary for Women, Children and Family Ministries in the United Methodist Church in the U.S. "Too often religious messages have been twisted to suggest that there is a religious justification, and nobody is going to clear up that misconception except us in the church."

More church leaders and members are acknowledging that there is a problem, Halsey said, "but there is still work to do."

Poetry/Family

An evening or bed-time prayer

Included in my summer reading was *Religio Medici*, a lengthy essay by Thomas Browne (1605-1682), a physician, antiquary and scholar who was knighted by King Charles II (the same who granted the Hudson's Bay Company its charter) in 1671. The essay was published in 1643, although written around 1635. As a medical doctor Browne's interest in life and death comes hardly as a surprise. But he views both from a religious perspective. In an era rife with religious strife, Browne's comments struck me as sensitive and conciliatory.

Near the end of the essay he includes a poem, which could be regarded as an evening or bed-time prayer. Comparing sleep to death, he states, just before introducing the poem and before going to sleep, that "like death, I dare not trust it without my prayers, and a half adieu unto the World, and take my farwel [farewell] in a Colloquy with God." His talk with God is intriguing, insightful, trusting and comforting.

Bert den Boggende

*The night is come, like to the day,
Depart not Thou, great God, away.
Let not my sins, black as the night,
Eclipse the lustre of Thy light:
Keep still in my Horizon; for to me
The Sun makes not the day, but Thee.
Thou, Whose nature cannot sleep,
On my temples Centry keep;
Guard me 'gainst those watchful foes,
Whose eyes are open while mine close.
Let no dreams my head infest,
But such as Jacob's temples blest.
While I do rest, my Soul advance;
Make my sleep a holy trance;
That I may, my rest being wrought,
Awake into some holy thought;
And with as active vigour run
My course, as doth the nimble Sun.
Sleep is a death; O make me try,
By sleeping, what it is to die;
And as gently lay my head
On my grave, as now my bed.
However I rest, great God, let me
Awake again at last with Thee;
And thus assur'd, behold I lie
Securely, or to awake or die.
These are my drowsie days; in vain
I do not wake to sleep again:
O come that hour, when I shall never
Sleep again, but wake for ever.*

Thomas Browne

One flew over the cuckoo's nest

We don't play lotteries of course. But ever since our neighbor won a new car, Jack fills out all those coupons for the promotional draws that stores have. This spring his efforts paid off — big time. Jack came home with a brand-new, deluxe hummingbird feeder. Plunking it on the table, he triumphantly declared, "There. Can't say I never win nothin'."

I filed the thing in the basement and planned to give it to the Coffee Break yard sale at church. It's not that I don't like birds. I simply didn't believe that any real live hummingbirds would be attracted to the red plastic contraption. But from time to time Jack kept asking me when and where I planned to display his prize.

I figured there was no harm in hanging it up for a while before sending it to the yard sale. I filled it up and suspended this strange looking gismo from the maple tree behind the house. Within an hour there appeared a hummingbird. Later he brought a friend. The fluid disappeared so quickly I checked to be sure it wasn't leaking out somewhere.

Wild birds become friendly

Amazed at how easily wild birds could be enticed to become friendly, I bought a goldfinch feeder the following week. This time I placed it in one of the red maples out front so I could sit on the porch and watch. Before the end of the day the little tube was practically alive with bright yellow birds. Their songs are almost continuous, only occasionally interrupted by their domestic disputes. Apparently chivalry is dead in the finch world.

Anyway, there are four more red maples out there, so I purchased a gazebo style feeder (and 10 kgs. of wild birdfeed). This one really drew a crowd. Chirping sparrows, house finches, and several pairs of mourning doves flocked to the feeder. Spurred on by such heady success, I brought home the ultimate — an oriole feeder. I hadn't actually seen a single oriole this year, but after all, I was on a roll. A week passed by, then two. Sadly, no bright orange birds showed up.

Dangling plastic doodads from trees

Certain individuals couldn't help but comment on their mother's new passion for dangling plastic doodads from the trees. Conceding defeat, I replaced the oriole feeder with a suet ball, hoping to pull in some cardinals or maybe some blue jays.

For a time there was ornithic bliss in the farm yard. Then one morning (I don't know what took them so long), the starlings showed up. Personally I have nothing against starlings, but Jack has had a running feud with them throughout his 23 years of farming. They have soiled his machinery, clogged his eavestroughs and gobbled up his grain too many times. The only thing he appreciates about starlings is the way they harass the cat. And the only thing he appreciates about the cat is the occasional pile of starling feathers on the doorstep, but that's another story.

The serenity of our morning devotions was suddenly shattered by the unmistakable protest of

Intangible Things

Heidi VanDerSlikke



CC PHOTOS

A ruby-throated hummingbird.

an irate starling intruding through the open window. Some people are good at bird calls. Jack's particular talent is his ability to imitate a starling. Words fail me. Really. I would need a full range of sound effects, facial contortions and an indignant strut to show you how effectively Jack can mimic the starlings. It's born of his utter contempt for the shiny-headed pests, and it isn't pretty.

Birdman of Minto

So it began. The rowdy troop of feathered complainers shrieked and caterwauled around the feeder. Jack jumped onto the front porch and clapped his hands to shoo them away. By the time Jack was back on his perch in the living room, the starlings had returned to the feeder and continued their riot. Out he went again. With arms flailing he hollered some truly unkind names at them and slammed the door. On and on it went.

In the end, the Birdman of Minto flew the coop and headed for the barn. The starlings quit fighting and started seriously consuming birdfeed. Our girls wandered downstairs and wondered why their father had awakened them so rudely and so early.

As for me, I began reconsidering the yard sale option. Still, it would be a shame to give away all that equipment. And the trees would look mighty bare. Oh, well. Anyone interested in a nearly new oriole feeder? (Cheap, cheap!)



Heidi VanDerSlikke feeds birds in Harriston, Ont.

News

Chinese house church leader speaks out

An Interview with 82-Year-Old Moses Xie

Alex Buchan

It was a poorly kept secret among provincial authorities in the 1980s that there were five house church leaders in China that could not be harassed without first obtaining central government permission. These "famous five" were regarded as special cases because of their unique domestic influence and international profile. The five were Wang Ming Dao (now deceased), Lin Xingao (also known as Samuel Lamb), Li Tien En, Alan Yuan and Moses Xie.

Compass spoke with the last of these, 82-year-old Moses Xie, while he was passing through Beijing in June. Like the others, he spent over a quarter of his life in jail for his faith — 23 years, from 1956 until 1979.

Unlike the others, however, he was jailed twice more: four months in late 1985 and early 1986, and for another four months between April and July of 1992. Each time, he was held for so-called "vagrant activity" and "opposing the policy of the three fixes" — in other words, for refusing to accept the official guidelines that one may only minister if one has received official permission to speak at a government appointed place and time.

Undaunted, Moses Xie has maintained a vigorous training ministry among the house churches for the past 21 years, and at 82 shows no sign of slowing. He commented on the challenges and issues facing the Chinese house churches at the beginning of the 21st century.

Compass Direct: What is the major challenge facing the house churches today?

Moses Xie: The most urgent challenge is a direct consequence of the explosive growth of the house churches. We must train good teachers quickly. I see my role as giving the house church leaders the spiritual strength to become good preachers of the Word of God.

Compass: At these training seminars you run, how many come and what is the content of your teaching?

Xie: Well, it's usually around 40 brothers and sisters, and the whole thing will last between a week to a month. I, first of all, explain the way of salvation — that's the first goal. Second goal is to teach them to establish church structure, so they can ordain



Moses Xie

COMPASS DIRECT

pastors, elders, deacons and others. There is a real shortage of older, mature pastors now. So many have died or gone overseas.

Compass: Do you approve of them going overseas?

Xie: I wish more would stay. This is a particular problem in, for example, the New Birth movement. Too many of their leaders have escaped to the U.S. as illegal immigrants. I do not approve. But this movement still has to become more orthodox. Many still teach you have to weep for three days and three nights before you can be saved. They are believers in Christ all right, but they are wrong in this insistence on this type of repentance.

Compass: Has the persecution level increased this year?

Xie: In my view, it's the same as last year. The provinces of Shangdong and Anhui are the worst hit. Many arrests of evangelists are followed by fines of between 200 and 10,000 yuan. It's slightly easier at the moment because of the Olympic bid. But you do have to be more careful preaching the gospel because of all the atheistic propaganda aimed at Falun Gong. In the countryside, often when one says, "I believe in God," the local cadres will say, "Okay, that's enough. That means you are Falun Gong." This is not the case in the cities though.

Compass: Is the government's attitude towards Christianity changing?

Xie: In 1999, there was a document from the central government which revealed they were getting ready to attack Christianity. Then the whole Falun Gong controversy sprung up suddenly, and they were distracted. Whether they will return to the attack afterwards, I don't know. They are conflicted. They are stopping and thinking about whether to mount a full-scale offensive against Christians, since there are dangers with that strategy.

Compass: What dangers?

Xie: The fact that there are so many Christians now in China. So to crackdown on them might throw the country into chaos, and there is enough chaos from all the economic and social changes at the moment.

Compass: Are the house churches short of Bibles and other literature?

Xie: In general, the need for Bibles is not so acute now. But reference books, commentaries and preaching books — these are in terribly short supply. These are very much needed to resist heresy, yet they are very expensive to print.

Compass: Are some house churches registering and still able to stay independent of the TSPM [official church]?

Xie: Well, a minority of house churches have registered, but they are not independent of the Three Self. You must remember what the TSPM is — it is the main

government arm for the control of Protestantism in China. So to register, you must give names and addresses of members, and hand over money to the Religious Affairs Bureau. This is still unacceptable to the majority of house churches.

Compass: Is there a dialogue between the government and the house churches?

Xie: Well, someone in the United Front Work Department met with house church leaders this year and asked them, "We know you oppose the Three Self and the teachings of Bishop Ding, but is there any way you can be more supportive of the government?" So the Three Self could get discarded in time when it is no longer useful to the government.

The authorities are so anxious to crush Falun Gong that they are quite willing to play ball with the Christians for a while. But we should be careful and not trust them too much. Although high up government officials make a distinction between Christians and

Falun Gong, I would not put it past them to blur the distinction whenever it suits them.

The government does not fear the growth of Christians. What it fears the most is not knowing what the Christians are up to. They want the house churches to come up to the surface.

Compass: In the long term, is it going to get better for the Christians in China?

Xie: Oh yes. We are getting more free. The long term is definitely for more religious freedom. The big factor here is the open door policy, where the whole country is becoming more and more open to foreign influence and investment. This creates more general freedom, even though the actual religious policy might be getting slightly tighter. The economic opening up allows more contact with foreigners, which we exploit in the church, of course, to be the full body of Christ. But real freedom is still years away.

'Theological construction' campaign intensifies

CHINA (Compass) — Bishop Ding's campaign to impose a politicized theology on the Chinese church is having a marked effect in some areas, but is still limited in extent. In Nanjing, Jinling Theological Seminary has been largely purged of evangelical influences. The campaign has been implemented with extraordinary rigor in Nanjing churches and throughout Jiangsu province. One Nanjing church leader revealed that all pastors, evangelists and church administrative staff in the city have to attend political indoctrination sessions every month or two. A pastor in Shanghai feared that, as a result of the modernist theology, many inquiring non-Christians who flock to the big city churches would not have the opportunity to hear the gospel. However, evidence of the success of the campaign further afield is more difficult to find. In northeast China (formerly Manchuria), the influence of Ding's campaign was "minimal."

Church harassment in Eastern China worsens

CHINA (Compass) — Christian leaders in both the unofficial house churches and the registered "Three Self" churches in eastern China confirmed in June that there is increased pressure against the church in China. Several factors are 1) the continuing government attacks on the Falun Gong cult has caught some churches in the same "net"; 2) the mobilization of the Public Security Bureau to crack down on crime in a "Strike Hard" campaign has resulted in an increased number of arrests; 3) Nanjing seminary head Bishop Ding has intensified his campaign of "theological construction" to impose liberal theology on pastors, teachers and seminary students in the Three Self state-controlled churches; and 4) the drive to force house churches to register continues unabated. Many in government are paranoid that the growth of the church will lead to the overthrow of the Communist Party.

Cross-Border Broodings/Caregiving

The Boston House

Ty Hofman

Some of our most delightful experiences centre around going out to eat. We can all relate stories about the great places in which we have dined.

I recall years ago when a rich lawyer friend invited us to Chez Kari, a French restaurant in Orange, California where the chairs were veritable velvet thrones. The ladies were given red leather-covered menus and only the men were given the blue leather menus with the prices marked in them. It was in the days before women's lib liberated the men from paying whatever tab the women would, unknowingly, run up. But as my friend said, 'If you have to look at the price, you shouldn't be eating at Chez Kari!'

An eating delight

Well, the Boston House is also an eating delight. It's located on Kalamazoo Avenue, a main road leading into the old Dutch ghetto in Grand Rapids, Michigan, now solidly populated by our Afro-American neighbors. And it is clearly in the ghetto. It is not a pretentious looking building, but neat and inviting. And it is old, with a lot of tradition. It was once a stage-coach stop on a trail into Grand Rapids, well over 100 years ago. At about the turn of the 20th Century it became a general store; later a dry goods and upholstery outlet. About 50 years ago it became the Boston House Restaurant. Today it serves breakfast and lunches five days a week.

The Boston House seats about



Breakfast at the Boston House. Ty Hofman is fourth from the right.

125 patrons when it is full-up, and especially on Saturday morning, it has a waiting line. It has four-person booths on the north and east sides, slightly elevated, and floor-level booths on the other sides and in the back room. The inner area is crammed with tables, so close together the chairs almost touch your neighbor's at the next table, with just enough open space to let the waitresses through if they're slim and trim. Two tables will seat eight to ten people, just right for Cobi and me, our son Ken and Sandy and their four boys.

You have to be really smart and quick to get one of those tables at the rush hour of about 9 or 9:30. No reservations, mind you, and everyone is on his own when it comes to grabbing a seat. I have the secret to getting that done, but I'm not telling anyone about it.

Reasons for its appeal

So what is it that makes this place so popular? Well it's not the ritz of the well-worn carpet, or the bare tables without place mats, though the captain's chairs are very comfortable. But there are

several reasons for its appeal. The first is the quality of the pancakes — there are none better on the south side of Grand Rapids, and it won't pay to look for better on the north side. And the coffee is delightful and the bacon the very best, fried just right. You get your eggs the way you order them. And they're fresh!

But that alone is not enough to draw such crowds, at least not that many of Dutch descent. You get a hint when you note that no one asks for a menu, or about the price, for good reasons. Where else can you get the equivalent of a Boston House Special, with two eggs, bacon or sausage, two large "cakes" or toast, and orange juice or all the coffee you can drink for \$3.25? At that price you can't afford not to come to eat! And if you're watching your weight, two eggs, toast and coffee is only \$1.98.

Like a morning church picnic

But that is not the whole story or maybe the real reason. The bottom line is the people who come to the Boston House. About half the customers drive in from the near south-east side — some former residents, many of whom are still members of one of the seven Christian Reformed churches in the general area. Eating breakfast is a little like attending a morning church picnic and visiting a while. You'd be amazed at all the notable people eating there. Many of them are former Canadian preachers. On a good day you might meet Lou and Jean Tamminga, or Morris and

Alice Greidanus, or David and Mary Kromminga and their girls who moved in from Halifax not so long ago.

You see Calvin students and old Calvin grads who take up a lot of time batting the breeze and making small talk with everyone around. And George who runs the Breton Autobody Shop. I haven't yet figured out why he isn't a CRC — he seems to fit the profile. I'm sure he or his parents used to be one of us.

But now we're coming to what may be the most important though it may not be the motivating reason for being in the Boston House. It's this — the other half of the clientele is mainly Afro-American. I've never asked any of them what they think of all of us white-folk coming into their territory, but I get the distinct feeling that we all feel real good being together at 1351 Kalamazoo. Frankly, with the exception of our Neland Church fellowship, I have no other inter-racial experience that is as real and as satisfying as breakfast at the B.H.

Church is still overwhelmingly white

Our being together in church is in a category by itself, for there we are one in Christ. The problem there is that, as much as we try to change it, we are still so overwhelmingly white in our membership. The equal numbers at breakfast tell a different story, saying that we all respect each other and appreciate each other's presence. Otherwise we wouldn't be there. There isn't much occasion for camaraderie, but the friendly "Good morning" and the acceptance that is found in the demeanor of all who come there tells its own story. There is no hint of the racial animosity which often surfaces in other situations, nor competition, even for a place to sit. I've even been invited to share a table.

I hope Bev Patz keeps on operating the Boston House for many more good years. Our community needs her.



Ty Hofman is a Yankee-Canuck and retired Christian Reformed minister who lives in Grand Rapids, Mich.

Strategies for Alzheimers' caregivers

... continued from page 11

surface, including resentment and frustration. Forgive yourself when you lose patience.

- Take things one day at a time so as not to get overwhelmed.

- Pray for guidance and strength.

- Acknowledge that you can't — and shouldn't — do it all alone.

- Find at least one person you can talk to openly, who will listen and understand.

- Talk with other caregivers. Join a community support group (some offer concurrent care), or an online one if it's hard to get out.

- Find out about respite services in your community, such as day-care programs and facilities that offer temporary residential care.

- Learn as much as possible about the illness and its manage-

ment, and educate family and friends to help them understand.

- Accept offers of help, and ask other family members to share the load. Be specific about the kind of help you need.

- Don't promise your loved one you will never place him in a care facility, since you don't know what the future holds in terms of disease progression, your own health or other life circumstances.

If you think looking out for your own needs is selfish, remember that you can only take good care of your loved one if you take good care of yourself.

If you are not a caregiver but know someone who is, here are some ways to help:

- Keep in touch, recognizing that you may have to make most of the effort in maintaining the relationship.

- Listen non-judgmentally and don't give unsolicited advice. Provide words of encouragement.

- Give practical support: Send over a casserole or muffins. Offer to pick up groceries, run errands or perform household chores such as cutting the grass. Provide respite to allow the caregiver to get out, ideally on a regular basis.

- Offer to get information about community support services if none are in place, and encourage their use.

- Support the caregiver if she pursues placement in long-term care, for it is an agonizing decision that's often followed by considerable guilt. Do whatever you can to help her — and her loved one — with the transition.

Lisa M. Petsche is a health care social worker and freelance writer.

News Comment

News for News



Bert Hielema

"GOD GAVE NOAH THE rainbow sign."

No more water, the fire next time." ("Home on that Rock"; a Negro Spiritual)

Bush wants my water. And yours, OK, I can give him a drink, but he wants more. He wants the entire drink, all we've got. He wants our lawn water, he wants our industrial water, he wants our irrigation water. In short, he wants our life. Oh, yes, he wants our oil too.

He is from Texas, where water and oil both are running low. Yet, Texans, just like their neighbors in desert Arizona and to the far West in Los Angeles, like to surround their large ranch-style dwellings with dark green grass carpets. Were the proverbial aliens ever to land there they would automatically conclude that only abundant rainfall could produce such lushness. But, just like the oil, the Texans get their water from wells, sucking it up from the aquifers, deep, deep in the ground, deep in the heart of Texas.

Texans and their more northerly fellow-Americans in Oklahoma, Kansas, Nebraska, get this life-sustaining-liquid from the Ogallala, a water body the volume of Lake Ontario. You don't see this aqua-source on any map: the Ogallala is a slow-moving underground river at a depth of less than 100 meters. All this water has seeped into an immense gravelly bed for some 25,000 years through rains and floods. Now this reservoir makes Kansas the Wheat State, where it takes 1,000 tons of water to raise a single ton of wheat. No water, no bread. A good chunk of the U.S. cotton is grown on its abundance and nearly 40 per cent of American cattle drink their fill from it, not to mention millions of people. Across this stretch of the U.S.A., 150,000 pumps work day and night to make the nations crops grow.

BUT THIS AQUIFER — and many others in the world — is in deep trouble. In 1970, the farmers depending on Ogallala figured that there was a 300 year supply. In 1980, they calculated they had

80 years of water left, and 10 years later they had scaled it down to 30 years. Now with global warming, with another drought in progress, and more dry, hot weather to come, the huge underground sea might be dry in less than 15 years. What then?

So Bush wants our water. Canada has the greatest per capita supply of potable water, of which there isn't all that much around. Some estimate our share to be as high as twenty per cent. There's lots of water on the globe, but more than 97 per cent is in the oceans. Of the rest, almost 70 per cent is locked up in ice caps and glaciers — mostly in Antarctica. Of what is left for our use, most of it lies underground in aquifers. Only 0.25 per cent of the world's fresh water is in lakes and rivers where we can get at it. Some call it liquid gold, over which nations will fight. Will Bush do that to us? Not likely.

But there are other means. Soon the House of Commons will hold televised hearings on "freshwater security" to examine the pros and cons of selling our water to other countries, meaning the U.S.A. Now only bottled sales are allowed, not bulk sales. This committee will also determine whether under the terms of the General Agreement on Tariffs and Trade (GATT) and the North American Free Trade Agreement (NAFTA) water is a 'vital resource' like the air we breathe, or a 'commodity' to be sold and traded.

WITH WATER BEING IN such short supply, we must treat it properly. I don't mean more water treatment plants. One step before that, because our water troubles are deep. Deep in the ground, I mean. Increasingly the pesticides meant to kill insects and making men infertile — are infiltrating our in-ground watersources, where it stays put. Also agricultural run-off, such as fertilizer, seeps into our water ways making it unfit to drink. Industrial pollution also contaminates it, so you can see the problems we face. Millions of people die from drinking polluted water.

Even though the health, wealth and security of our world depend on getting sufficient supplies of sufficiently clean water to the right places and at the right times, we are fast coming to a stage where the words of Coleridge ring more true: "Water, water, everywhere, nor any drop to drink." Last week, in a speech at a two day conference on water security in the Muskoka region, Dr. David Schindler, professor of ecology at the University of Alberta, predicted that global warming could make Lake Manitoba a dry hole and turn the prairies into a dust bowl. Said he: "The glaciers are shrinking and when they are gone, so will the possibility of Western agriculture, which will put an end to Canada's bread basket."

WE ARE USING MORE and more of the stuff, even while there is less and less to go around. The world's daily average is about 30 litres per person. We in North America use 10 times as much, more than 350 litres. With drought in many parts of Canada and the world, Mother Nature will force us to become more economical. I live close to the Moira River. The Moira River Conservation Authority issued a bulletin recently, stating that at no time has the river level been so low, endangering wells of rural families and municipalities alike.

And the same is evident in other parts of the world, where there is either too much water or too little, posing a two-fold danger as floods pollute existing wells. Especially the Middle East and Central Asia have been deeply afflicted with drought. Israel has posted a \$3,000 (Can.) fine on people illegally watering their garden. The Sea of Galilee is over-pumped and now the "Holy Land" people are desalinating Mediterranean water and importing also from Turkey which sits at the source of the great Middle East rivers, and so controls the destiny of the Middle East.

Those of us who get their water from municipal sources better be prepared for a doubling of the water fees in the next decade, as good water becomes harder to get and needs more and better purification, due to skyrocketing use. Just as with the soil, we also mined our waters. When in the next decade Ogallala is depleted, will that signal the start of sucking Canada dry?

I wonder whether the words of the Negro spiritual are coming true: "God gave Noah the rainbow sign. No more water, the fire next time."

WHICH BRINGS ME TO the world's forests.

In the long history of deforestation, from the dawn of agriculture to the present, the global forest area has declined by some 30 per cent. In Africa and monsoon Asia, only about one-third of the original tree cover remains. In the Americas, roughly 75 per cent still stand and in Russia about two-thirds. In the entire world there are only three areas where there are large blocks of trees: from Labrador to Alaska in Northern Canada, in the Amazon basin in South America and across northern Eurasia from Sweden to Siberia.

All three regions are under severe strain. The same Dr. David Schindler, who has been awarded the equivalent of two Nobel prizes, gives the first mentioned region, Canada's boreal forests, 50 years to live, due to extensive logging, oil exploration, acid rain, ozone depletion and global warming.

State of the World 2000 estimates that over half of the world's remaining tropical forests lies in the Amazon basin, where more forest is being lost than anywhere else on earth, with the possible exception of Indonesia. Even though aerial photos and a cursory glance out of an airplane window may suggest that tree cover is almost universal there, researchers, combining photos with on the ground observations, concluded that in Eastern Amazonia, although 62 per cent of the land was classified as forested, only about one-tenth of this was undisturbed. Where forest in the temperate zones are fire-adapted, the rainforests are not, and even a small fire can unravel them because of the positive feedback loop of fire and drying. Once there is a gap in the canopy of green mass, the sun penetrates and the next fire finds more tinder, and a warmer, drier floor. When another fire strikes, some 40 per cent of the forest mass may die. The next dry season may eliminate the tree growth completely.

AND THE THIRD ZONE?

We know that Russia will do anything for money. Fortunately their trees are too far away and thus remain largely untouched, except for monstrous fires, which burn unchecked.

Somebody has estimated that we need 4,500 trees to supply oxygen to one person. Picture a line, starting at the bottom of a square at the year 1900 when the earth had 1.5 billion people and no cars. With the horizontal line indicating years and the vertical side people, this line rapidly rises to the year

2000 with our 6 billion, billions of livestock, and 500 million oxygen-gulping vehicles. Easily the human equivalent of 10 billion people. Another line, starting high on the vertical side, depicts the number of trees — say 100 trillion

sufficient to provide oxygen for a maximum number of people. Where the descending tree line meet the steeply ascending people line is the choking point for all of us, men, women, children, animals, all gasping for oxygen. At what place are we on this graph? Only God knows.

MY POINT IS THAT

there is a intimate correlation between trees and humanity. Trees can live without us, but we cannot live without trees. The tree, in many ways, can be compared to the earth. Some single trees of the tropical forests are almost complete ecosystems in themselves. They shelter a vast range of species from microbes to large animals, to say nothing of numerous plants growing on their branches. As a tree grows there is just a thin skin of living tissue around the circumference. The wood inside is dead as is the bark that protects the delicate tissue and in that way a tree is like the Earth itself. Around the surface of the earth too is a thin skin of living tissue of which both the trees and we are a part. All of the rocks beneath our feet and the air above us are dead.

As the tree goes, so go all living creatures. When we kill trees, we cause drought. And drought gives fire. And fire causes drought, which kills trees, which causes more fire, which....

We are indeed playing with fire.

"God gave Noah the rainbow sign. No more water, the fire next time."

Hmm....

Bert Hielema has planted about 4,000 new trees on his property, which contains thousands of other trees as well. He lives in Tweed, Ont.

In Memoriam

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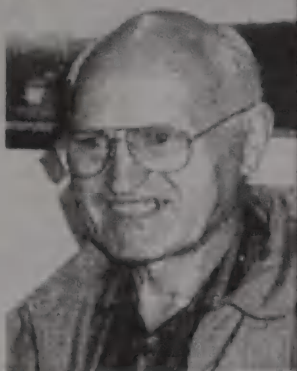


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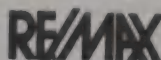
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Classifieds

Classified Rates	Birthdays	Anniversaries		
<p>As of May 1999: Note: 7% GST will be added to all prices listed below</p> <p>DEADLINE FOR SUBMISSION Christian Courier is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Tuesday, nine business days prior to publication.</p> <p>RATES All personal and family announcements: \$16.00 per column inch (pci) + GST (columns are two inches wide). Display advertising re. businesses and organizations: minimum \$18.20 pci + GST, depending on design and frequency.</p> <p>PHOTOS There is a processing fee of \$25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image.</p> <p>PERSONAL ADS Christian Courier would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is \$35. Ads requesting correspondence with this file are run at \$16 pci per insertion. All correspondence is immediately forwarded unopened.</p> <p>NEWLYWEDS & NEW PARENTS We offer a \$25 one-year subscription to couples whose wedding is announced in Christian Courier and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer.</p> <p>SUBMITTING YOUR AD mail: Christian Courier #4 - 261 Martindale Road St. Catharines, ON L2W 1A1 fax: 905-682-8313 email: ccaadpromo@aol.com</p> <p>OTHER INFORMATION a) Christian Courier reserves the right to print classifieds using our usual format. And editing style. b) Please provide us with clear copy. Christian Courier is not responsible for any errors due to hand written or phoned-in advertisements.</p>	<div></div> <p>Acknowledging God's goodness, we are delighted to celebrate the 95th birthday of our father, grandfather and great-grandfather</p> <p>Andrew Posthumus on August 24, 2001. We give thanks to God for the years He has given him. Thank you, Dad, for the love and care you have shown your family, and for the example you have been to us as you have walked with the Lord through these many years. Happy Birthday Dad, from all of us. Weitse & Avelina Posthumus — Ottawa, Ont. Rita & Tom Taylor — Newmarket, Ont. Hennie & Joe Hilverda — Guelph, Ont. Leni & Peter Vander Kooij — Bradford, Ont. Helen & Mike Dykstra — Clinton, Ont. Herman & Brenda Posthumus — Owen Sound, Ont. Andy & Laurie Posthumus — Peterborough, Ont. 24 grandchildren and 35 great-grandchildren. An Open House will be held on Friday, August 24, 2001, 7 - 9 p.m. at the First Christian Reformed Church in Owen Sound. Correspondence address: 155 4th Ave. W Apt 205, Owen Sound, ON N4K 6W4</p> <p>1911 August 29 2001 With joy and gratitude to the Lord, we hope to celebrate the 90th birthday of a husband, father, grandfather and great-grandfather.</p> <p>Tom Ennema We thank God for his faithfulness to you in the past and pray that he will continue to bless and uphold you in the years to come. Love and congratulations from: Your loving wife Henny. Your children Bill & Corry Veenstra John & Marilyn Ennema Kees & Shawnee Ennema Hank & Mary Ennis 13 grandchildren and 7 great-grandchildren. Correspondence address: Holland Christian Homes, Hope Tower, Apt. #304, 7900 McLaughlin Rd. S., Brampton, ON L6V 3N2</p> <div><p>Help Wanted</p><p>Jarvis Christian Reformed Church is in need of a CARETAKER to start October 1, 2001. Benefit package and house available. Please send resume and/or inquiries to: Ebenezer CRC, Attention: Mr. John Kloet Jr., Box 239, Jarvis, ON N0A 1J0. For more info, call John Kloet at: 519-587-4046.</p></div>	<div><p>Sarnia Ingersoll 1946 August 27 2001 "Love and faithfulness meet together, righteousness and peace kiss each other. Faithfulness springs forth from the earth and righteousness looks down from heaven." (Ps. 85) The children, grandchildren and great-grandchildren feel very blessed to look forward to celebrating the 55th wedding anniversary of REV. JAMES and LENA (ESSER) JOOSSE in their backyard in Ingersoll on Saturday, August 18. As Christian parents, friends and role models they have been and continue to be an inspiration to us. They have passed on God's covenant promises to us. We praise God for giving them to each other and providing them with a family, Christian community and country in which they could witness and minister to God's saving and redeeming grace in Jesus Christ in all areas of our lives. Their children, grandchildren and great-grandchildren: John & Yetty (Adema) — Ingersoll, Ont. Joshua & Angela (VanAsselt) Josiah, Angela & Tymen DeVries, Sara & Michael Flikkema Jonas, Eva and Joel Koops Brendan Ivan & Verna (VanderMeer) — Newmarket, Ont. Darryl, Karen & Joshua Hollander Luke James & Alice (VanderMeer) — Edmonton, Alta. Paul, Katie Marilyn & Jan VanDenBerg — Spruce Grove, Alta. Bradley, Melinda & Kyle Manweiler, Ashley, Glenda Gilbert — Burr, Ont. Franklin — Calgary, Alta. David & Yvonne (DeVries) — Calgary, Alta. Kristen, Daniel, Bryan Home address: 298A Oxford St., Ingersoll, ON N5C 2W1</p></div> <div><p>With thankfulness to God WYBE and JEAN BYLSMA will celebrate their 40th wedding anniversary on August 18, 2001. We invite our friends to celebrate with us and our family at Grace Christian Reformed Church, 440 King St. E. Cobourg. Open House is from 2 - 4 p.m. in the Fellowship Hall. Home address 62 Meredith Cres., Cobourg, ON K9A 4M9</p></div> <div><p>1961 August 25 2001 "But as for me and my household, we will serve the Lord." (Joshua 24:15) With joy and thankfulness to God, we announce the 40th wedding anniversary of our parents and grandparents HANK and EVELYN LIP (nee DRAAISTRA) Rose & Gary Tamming — Fruitland, Ont. Jason, Spencer, Lauren Christina Lip — Grimsby, Ont. Henry and Deanna Lip — Hamilton, Ont. Ryan, Madison Home address: 17 Hawthorne Drive, Grimsby, Ontario L3M 3W1</p></div>	<div></div> <p>Congratulations to Rev. James and Lena Joesse on their 55th wedding anniversary.</p> <div><p>Victoria, B.C. 1961 August 23 2001 With joy and thankfulness, we announce the 40th wedding anniversary of our parents and grandparents BERT and BEA VANDER HEIDEN (nee SPYKSMAN) May God continue to bless you and keep you in His care. John & Jacquie Vander Heiden — Brentwood Bay, B.C. Julia, Jordan Paul & Veronica Vander Heiden — Victoria, B.C. Amy Janet Vander Heiden — Surrey, B.C. Michael Vander Heiden — Victoria, B.C. Home address: 1260 Tall Tree Place, Victoria, BC V8Z 7A9 E-mail: bvanderh@islandnet.com</p></div> <div><p>1961 September 1 2001 40th anniversary HANK & ELS KUNTZ (nee DEN ENGELSE) Friends and family are warmly invited to an open house on Saturday, Sept. 8, 2001, 7:30 to 9:30 p.m. at Rehoboth Fellowship Christian Reformed Church, 800 Burnhamthorpe Road, Etobicoke. We give thanks to the Lord, for he is good, his love endures forever. Gerard & Jane Kuntz Caleb, Logan, Reuben Neil Kuntz Lynn Kuntz Geoff Kuntz</p></div>	<p>Obituaries</p> <p>Opperdoes, N.H. Brampton, Ont. the Netherlands Canada April 14, 1910 - July 29, 2001 "And surely I am with you always, to the end of the age." (Matt 28:20) The Lord called home our dear father, grandfather, and great-grandfather HERMAN CORNELIS OUSSOREN For 49 years he shared a rich life with his loving wife Annie W. Oussoren-Brouwer who predeceased him in 1988. Beloved father of: Jackie & Menno VanHarten Janet & Peter Smit Joanne & Warren Hamilton Keith & Frances Oussoren Anne & Marten Mol Harry & Mary-Jane Oussoren 19 grandchildren and 5 great-grandchildren. A memorial service was held in Holland Christian Homes on Aug. 1 following the interment. Correspondence address: Keith Oussoren, 15 Lynda Ave., Orangeville, ON L9W 1Z7</p> <p>St Thomas, Ont. Littleton, Colo. June 30, 1952 - June 29, 2001 Isaiah 40:31 Suddenly the Lord look home WYTYE B. WOODSTRA, M.S.W. Dear husband of Sandra Woodstra for 25 years. Loving father of: Travis, Bryan & Nate, all of Littleton. Predeceased by his father, Hank (1997). Loving son of Nien Woodstra. Survived by one brother, Andrew, of Barrie, Ont., one sister Bauwyneke of Shallow Lake, Ont., two nieces and one great-niece. Correspondence address: Nien Woodstra, RR 2, Shallow Lake, ON N0H 2K0</p> <p>Personal</p> <p>Caring, attractive Christian female, late 40s, enjoys family time, friends and personal career, wishing to meet or correspond with Christian male of similar age, qualities and interests. Send letters to File #2722, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>
<p>To place your anniversary, birthday or obituary notice, please call us at: 1-800-969-4838.</p>				

AUGUST 20, 2001

Classifieds

Obituary	Job Opportunities	Job Opportunity
<p>Siddeburen, Gr. Oakville, Ont. the Neth. Canada March 25, 1929 - July 26, 2001 "You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand." (Psalm 16:11) Called to be with his heavenly Father, on July 26, 2001. FREDERICK HENDRIK HAGEMAN our beloved husband, Pa and Opa. Loving husband of Dorothy (nee Boers) for 47 years. Dear father of: Ben & Lee-Ann Hageman — Oakville Alida & John Bol — Burlington Fenna & Jack Krait — Mount Hope Yolanda & Bruno DiCarlo — Stoney Creek Yvonne & Doug Stuive — Grimsby Jeff & Holly Hageman — Burlington Loved Opa of twenty-two grandchildren. Brother of Grietje Hagenouw of the Netherlands and Gina Bakker of Aylmer, Ont. Correspondence address: PH 2-20 Northshore Blvd.W. Burlington, ON L7T 1A1</p>	<p>YOUTH WORKER POSITION Do you have a heart for discipling young people into service for Christ? The Christian Reformed Church of Sydney, Australia, is seeking an enthusiastic fulltime youth worker to give leadership to its youth ministry in a discipling, mentoring role. The congregation (of 200+) is growing rapidly. Applicants must be able to subscribe to the Reformed understanding of the Christian faith. Wage package \$ (Aust) 32K - 40K depending on qualifications and experience, plus ministry expenses and superannuation. Position to commence early January 2002. Interviews start September 3 2001. Those interested can obtain application details, job description and church vision statement either by: • e-mail to leo.douma@bigpond.com • or downloading from www.sydneireformed.org.au</p>	<p>NEW LIFE COUNSELLING is a non-profit Christian based counselling service. Offices are in Arthur, Drayton, Fergus, Listowel, and Palmerston. We have a part-time contract opportunity in the Listowel/Palmerston/Drayton offices for an: Individual, Marriage and Family Therapist Applicant requirements: - Masters or Equivalent - Experience in family Counselling - Professing Christian - Accredited with the American Association of Marriage and Family Therapists an asset. Send resume and references by mail to: Evelyn Knetsch Box 283 Drayton, ON N0G 1P0 Fax: 519-638-3339 Phone: 519-638-3341 Interviews will be held on August 28.</p>
<p>Norval, Ontario August 5, 2001 RIEDSTRA, ANNE (STIENSTRA) a long-time member of Brampton II CRC went peacefully to be with her Lord after a courageous battle with cancer at home at the age of 60. Beloved wife of Tom. Much loved mother of: Drew and Marie Riedstra Greg and Deb Riedstra Athena and Jeff Bolt Colin Riedstra (deceased). Dear Grandmother of David, Nicole, Kevin, Shaun, Brent, Ryan, Carleen, Kirk, and Colin. Dear sister of Enzy (deceased), Richard, Joan (deceased), Tina, Peter, Henry and Mary. Anne's family praise our Heavenly Father and celebrate that Anne is with her Savior.</p>	<p>Miscellaneous</p> <p>Help to support Christian Journalism! CHRISTIAN COURIER is a ministry of Reformed Faith Witness. All gifts of \$10.00 or more are tax deductible and will receive an official receipt. Please make cheques payable to: Reformed Faith Witness.</p>	<p>Miscellaneous</p> <div data-bbox="1006 861 1614 1155">  <p>nelson insurance brokers PERSONAL, COMMERCIAL & BUSINESS INSURANCE SERVICES Ralph Toering • John Van Wijngaarden • Martha Bunker 305 Plains Road East, Burlington, ON L7T 2C7 Tel. (905) 631-9090 • Fax (905) 631-9099 • Toll Free 1-888-345-9090</p> </div>
<p>Event Attention all "Pijnackernaren" A reunion will be held on Sept 8, 2001, for all those who lived in Pijnacker and area. The location will be at the Dutch Mill on Millgrove Rd. Waterdown, off Hwy. 5. Lunch will be available. Time from 10 a.m. till ? Those interested in attending please RSVP to one of the following addresses: P. Scharringa, Phone: 905-689-1588, Fax: 905-689-2550 or P. Rustenburg Phone: 905-945-5993, Fax: 905-945-6092 or e-mail: pete.rustenburg@sympatico.ca</p>	<p>Did you know? (NC)—The Lifesaving Society, an organisation dedicated to preventing drowning and other water-related incidents, collects drowning statistics on a yearly basis in collaboration with the Chief Coroner's office. The most recent statistics indicate that 101 people drowned in 1999, 18 less than in 1998. Of these victims: • 25% were men between 18 and 34 years of age. • 30 had consumed alcohol. • 74 % were on a lake or river. • 44 were fishing at the time of the accident. • 84% were men. For more information about drowning statistics, contact the Lifesaving Society at 1 800 265-3093 or (514) 252-3100, or visit their Web Site at www.sauvetage.qc.ca. - News Canada</p>	<p>Please take advantage of our biweekly Business Directory. For the low cost of \$25, you can advertise your business. (Please add 7 % G.S.T.)</p>
<p>Food..? For Thought..?? Some people know the price of everything and the value of nothing. Self-discovery of Imprisoned Persons <i>Overheard in 1952 Casey Vander Stelt 'Born From Experience' (905) 385-9261</i></p>	<p>Placing your family ad here would only cost \$16 plus G.S.T. Call us today to place your ad: 1-800-969-4838.</p> <div data-bbox="677 1554 1041 1995"> <p>the Netherlands ALL THE NEWS AND MUCH MORE... <i>the Windmill</i> Only \$24.50 per year <i>Ask for a trial copy.</i> Canada: P.O. Bag 9033, Surrey, BC V3T 4X3 USA: P.O. Box 313, Lynden, WA 98264-0313 Phone: 1-800-881-0705 fax: (604) 532-1734 email: windmill@godutch.net Internet: http://www.GoDutch.com Book Catalogue: Dutch Heritage Pages</p> </div>	<p>Event Ontario Christian Music Assembly 40th Anniversary Celebration Special guests include: Sander van Marion & Andre Knevel, organ/piano & Margaret Roest, soprano. Leendert Kooij, Director Christian Festival Concert Friday, November 2 Order tickets from: Ontario Christian Music Assembly 90 Topcliff Ave., Downsview, ON M3N 1L8 TEL: (416) 636-9779 Tickets: \$26.00 \$21.00 \$16.00 7:30 p.m.</p>

Classifieds

Job Opportunity	Events	Wanted	Personal
<p>Media Development Minister</p> <p>The Christian Reformed Church in North America is seeking applicants for Media Development Minister for the Back to God Hour, located in suburban Chicago, Illinois. Qualified applicants would have demonstrated analytical skills for research and development in various aspects of media ministry and demonstrated creative abilities to be used in the development of electronic media resources.</p> <p>The successful candidate will be an ordained minister in the Christian Reformed Church or willing to become an ordained minister in the Christian Reformed Church with a minimum of two years related experience. Ability to speak a second language an asset. Some travel is required.</p> <p>A detailed job description is available upon request. For consideration, submit a copy of your resume and a letter stating your interest by September 4, 2001 to:</p> <p>Director of Personal Christian Reformed Church in North America Back To God Hour 6555 W. College Drive Palos Heights, IL 60463 708-371-8700 Fax 708-371-1415 E-mail: colemann@crcna.org</p> 	<p>25TH ANNIVERSARY 1976 - 2001</p> <p>The Evergreen Christian Reformed Church of Fort McMurray, Alberta, will celebrate its 25th anniversary September 29 and 30, 2001.</p> <p>All former members and friends are cordially invited to attend. Saturday: church Open House and evening banquet (\$15 per person, \$7.50 for 10 years and under). Sunday: Worship Service and barbecue lunch. RSVP by Sept. 8, 2001, to: Anna Marie 780-743-4225 amywaart@telusplanet.net or Linda 780-791-1953 lmywaart@altech.ab.ca</p> <p>50th ANNIVERSARY Exeter Christian Reformed Church, Ontario, will be celebrating its 50th anniversary on September 22 and 23, 2001. Join us Saturday for brunch, Open House, barbeque and evening program or Sunday for our special services. For dinner reservations or more details, call Jennifer Branderhorst 519-235-2990 or e-mail: bulletin@exetercra.on.ca</p>	<p>Cottage to buy, flexible terms, Muskoka, Haliburton area, lakefront only, any condition, private sale, accessible by road year round, call 1-866-830-1409.</p>	<p>Niagara area. 50 year old widower, sincere Christian, would like to meet sincere Christian lady. Please send letters to: File #2719, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>
		<p>Event</p> <p>FAITH IN THE PUBLIC SQUARE <i>Featuring Gerald Vandezande</i></p> <p>Windborne Productions is pleased to announce Vision TV will be re-broadcasting the acclaimed two-part series</p> <p>Thursday, August 23 @ 3:30p.m. Thursday, August 30 @ 3:30p.m.</p> <p>Gerald Vandezande is now retired from Citizens for Public Justice but still active in his advocacy for equal justice for all.</p>	
		<p>Campus Ministries</p> <p>University of Waterloo and Wilfrid Laurier University HURON CAMPUS MINISTRY AT WATERLOO, Classis Huron</p> <p>The Church in the Woods, Waterloo Christian Reformed Church, is pleased to invite all Waterloo area university and college students, their parents and friends, to a Student Welcome Service.</p> <p>Sun., Sept. 9, 2001, 10:30 a.m.</p> <p>After the service, information about Huron Campus Ministry and Grace Christian Fellowship at the University of Waterloo and Wilfrid Laurier University will be presented and an excellent luncheon provided. Please contact: Graham E. Morbey at 519-886-1474, 519-884-1970 ext. 2739 or e-mail gmorbey@wlu.ca</p> <p>Waterloo Christian Reformed Church is located at 209 Bearinger Road</p>	
<p>Miscellaneous</p>	<p>Job Opportunities</p> <p>MUTUAL SUPPORT a non-profit agency providing residential foster care for children in the Niagara Peninsula invites applications for the position of:</p> <p>Child Care Worker The successful applicant will possess: related education or experience and proven team ability. This unique live-in commitment has proven itself to be a remarkable change agent in the lives of these children.</p> <p>Please forward your resume to: Randy Klassen Associate Director PO Box 397, Fenwick, ON L0S 1C0 or call 905-892-4332 for more information.</p>	<p>Brock University, St. Catharines Friends in Faith and Learning</p> <p>Be part of a vital Christian community! Brock Campus Ministries warmly welcomes all new and returning students for refreshments at an open house, Sept. 4-7, 10am-2 pm in the Campus Ministries Centre, DeCew 202. Check out the student Christian Fellowship BBQ, cost suppers, meditation centre prayer services, and fall weekend retreat. There are also six CRC churches in the area. For more information, or if you need some help getting settled, stop by campus pastor Peter Schuurman's office, check our website at www.brocku.ca/ministries, or call 905-688-5550 ext. 3134.</p>	
	<p>IF YOU ARE A COMPASS, we have seventy young people seeking direction. Immanuel CRC of Brampton, Ont., is seeking a</p> <p>YOUTH DIRECTOR dedicated to maintaining and enhancing the existing programs of this well-established youth group. Church and area profiles available upon request. Please send resumes to immanuelyouthdirector@hotmail.com or mail to: Immanuel CRC, 63 Church St. E, Brampton, ON L6V 1G1 Attn: Youth Director Calling Committee.</p> <p>Contact Steve Ryan at 905-453-3645 for more information.</p>	<p>Students Arriving at the University of Western Ontario and Fanshawe College, London Welcome to London! BBQ at Campus Ministry House, 511 Coombs Ave., West side of the University, off Sarnia Rd. 5:30 p.m.</p> <p>Student Welcome Service First Christian Reformed Church, 507 Talbot, 10 a.m. Sunday, Sept. 9. For more info: Campus Ministers Michael Veenema and Grace Miedema mveenema@uwo.ca 519-438-1242</p>	
<p>Travel</p>	<p>ADA REALTY LTD. 2011-137 Ave., Suite 404 Edmonton, AB T5A 4W2 780-473-8149 Sid Vandermeulen</p> <p>Contact us first when you think of moving to Edmonton and district.</p> <p><i>Home of confidence</i></p>	<p>Free Drinks at U of T</p> <p>That's right, free drinks at the CRC Campus Ministry to the University of Toronto. Coffee, tea, juice, even wine before breakfast. But more importantly, the water of life - at no charge! Campus ministers Brian Walsh, Geoff Wichert and Charleen Jongejan are serving. Come to our opening reception in the chaplaincy office at Wycliffe College, 5 Hoskin Ave. On Thursday, September 13 from 5:00 to 8:00, or check out our website: chaplains.sa.utoronto.ca/crc/</p>	

Events/Advertising

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion.

- Aug. 23 Faith in the Public Square, Vision TV re-broadcasting part one, featuring Gerald Vandezande. See ad.
 Aug. 26 Dutch Service, Ancaster CRC, 70 Garner Rd. E (Hwy 53) Ancaster, Ont. Rev. R. Koops preaching.
 Aug. 30 Faith in the Public Square, Vision TV re-broadcasting part two, Windborne Productions. See ad.
 Sept. 8 Pijnacker Reunion, at the Dutch Mill, Millgrove Rd, Waterdown, Ont. Starting 10 a.m. Call 905-889-1588
 Sept. 14-16 First CRC Brandon, Man., 50th anniversary. Call 204-727-4652 or 204-725-1445.
 Sept. 15-16 Retirement and Farewell Rev. A. Van Geest, Blyth CRC, Saturday 7:30 p.m., Sunday Service 7:30 p.m.
 Sept. 22 Benefit concert organ/piano Mountainview CRC, Grimsby, Ont. Ian Sadler and André Knevel 8 p.m.
 Sept. 22-23 Exeter Chr. Reformed Church, Exeter, Ont. 50th anniversary. For info. call 519-235-2990
 Sept. 22-23 Hope CRC, Brantford, Ont. 50th anniversary celebration. For info. call 519-759-7581 or 519-753-5543
 Sept. 28 Liberation Choir Concert: Owen Sound, Ont. 8 p.m. Division St. United Church, 977 4th Ave. E.
 Sept. 29 Liberation Choir, Bowmanville, Ont. 8 p.m. Maranatha Chr. Ref. Church, 2805 Hwy 2 E.
 Sept. 29-30 Covenant CRC, St. Catharines, Ont. 25th anniversary celebration. Saturday 7:30 p.m. Sunday 10 a.m.
 Oct. 6 Mountainview Concerts, Man of Praise, Mountainview CRC, Grimsby, Ont.
 Oct. 13 Netherlands Bazaar, Community Centre, 7755 Bayview Ave., Thornhill, Ont. Market Place: crafts, etc. 10 a.m. - 6 p.m.; Auction 7-10 p.m., Dutch Food delicacies 10 a.m. - 9 p.m. For info. call 905-878-1040
 Oct. 13 Chapel Singers, Mountainview CRC concerts, Grimsby, Ont.
 Oct. 20 Liberation Choir, Hamilton, Ont. 8 p.m., Christ's Church Cathedral, 252 James St. N.
 Oct. 26 Repeat Performance on Vision TV, celebration at Hamilton Place of 25th Anniversary Canadian Christian Education Foundation; 1000 voice student choir etc., 9 p.m. ET; 6 p.m. PT.
 Oct. 26 Mountainview concerts, Organ André Knevel, Sandor Van Marion, Mountainview CRC, Grimsby, Ont.
 Nov. 2 Christian Festival Concert, direction Leendert Kooij, Roy Thomson Hall, Toronto. Call 416-836-9779
 Nov. 6 2001 Annual Church & Law Seminar, Bramalea Baptist Church, Bramalea located in Greater Toronto. Theme: "Ten Hot Topics for Churches and Religious Charities". Registration forms at www.charitylaw.ca and the host, Carter & Associates, 519-942-0001, fax: 519-942-0300; e-mail: seminars@charitylaw.ca
 Nov. 23 Liberation Choir, Orangeville, Ont. 8 p.m., Orangeville Can. Ref. Church, 55 C-Line.
 Nov. 24 Liberation Choir, London, Ont. 8 p.m., St. Paul's Cathedral, 472 Richmond St.
 Information for all Liberation Choir concerts: 905-457-2348



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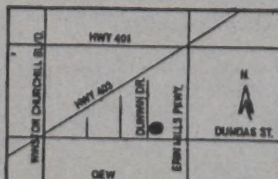
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THE BLYTH CHRISTIAN REFORMED CHURCH
 would like to invite all friends and former congregations of
Rev. Adrian and Jean Van Geest
 to celebrate with them

Rev. Adrian's retirement and their farewell from the Blyth area.

This celebration will take place at
Clinton & District Christian School
 243 Princess St. E. Clinton, Ont.

on Saturday, September 15, 2001 at 7:30 p.m.

Any one wishing to participate in the program or would like more
 information, please contact,

Glena Nonkes at 519-523-4807

Ralph de Vries at 519-523-4455

Farewell service will be held on September 16/01 at 7:30 p.m.
 at Blyth Christian Reformed Church, Queen St., Blyth, Ont.
 for those who would like to attend.

Send your
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News

Mugabe calls on church to support land reform programme

HARARE, Zimbabwe (ENI) — Zimbabwe's president, Dr Robert Mugabe, has called on the Roman Catholic Church to back his land reform programme and to support the poor as it did during Zimbabwe's liberation struggle in the 1970s.

In a speech delivered this week

at the opening of a gathering of Roman Catholic bishops from southern Africa, taking place near Zimbabwe's capital, Harare, President Mugabe criticised some church leaders for failing to support his land redistribution exercise.

Under a controversial fast-track

land reform programme, the Zimbabwe government has targeted for compulsory acquisition up to 5000 mainly white-owned farms for resettlement by landless blacks.

Mugabe justifies program

In his speech on 30 July, President Mugabe justified the program, saying it was meant to rectify colonial land imbalances.

According to the state-owned newspaper, *The Herald*, the president said the programme would enable Zimbabwe "to end the two-nation, two races model we inherited from colonialism".

He continued: "This is why the matter is at the heart of current struggles. We cannot relent on this one and we hope you will stand with and by us in resolving it."

In remarks directed at white priests who have criticized his government, President Mugabe said he refused "to be provoked by such lonely voices who would want to see the church lending holiness to unjust laws and arrangements which stifle the poor and dispossessed."

"Such figures have no future in the church," he continued. "The issue is for the church itself to remain with the poor for that is where it gets its righteousness."

He said he believed the church was not for the rich but for the poor, the needy and the oppressed.

"The goal and struggle for self-determination, which the church has supported, depended on our sovereign right, access, control and use of natural resources, which God in his infinite wisdom gave us," he said.

Last year, Zimbabwe's government drew up a draft constitution

including a clause to allow the state to seize land without paying compensation to white farmers. However, the draft was rejected in a national referendum in February last year.

President Mugabe told the church leaders that "whites rallied local and international support in opposing the clause."

"Monies poured in and an opposition movement was formed to defeat this whole process of correcting a long standing injustice." He was referring to the opposition Movement for Democratic Change (MDC) widely seen as representing a major challenge to President Mugabe's 21-year rule.

Matter of utmost urgency

The president's remarks came ten days after the Zimbabwe Council of Churches (ZCC) — the country's leading ecumenical body — alleged that some Zimbabwean politicians had taken advantage of the land reform exercise for their own benefit and for the benefit of people connected to President Mugabe's ruling Zanu-PF party.

In a communique issued after a meeting held at Victoria Falls from 18 to 20 July, the ZCC said that "land reform, universally agreed upon as a matter of utmost urgency" had been twisted to further "self-aggrandizement".

It added: "What should have improved the lot of every Zimbabwean is now viewed as irrevocably partisan, and is associated with disorder, violence, and displacements."

More than 30 people have been killed in political violence in Zimbabwe since the draft constitution was rejected in the referendum.

African bishops oppose condom use in AIDS Fight

JOHANNESBURG, South Africa (Zenit.org) — Catholic bishops from southern Africa reaffirmed their opposition to the use of condoms to fight the AIDS pandemic, saying it was immoral and dangerous, Reuters reported.

The Southern African Catholic Bishops Conference ended a seven-day meeting by denouncing the use of condoms, which they said led to moral decay and encouraged casual sex.

'Abstain and be faithful'

"The bishops regard the widespread and indiscriminate promotion of condoms as an immoral and misguided weapon in our battle against HIV-AIDS," the conference said in a statement issued today after talks in the South African capital, Pretoria. "Abstain and be faithful (in marriage) is the human and Christian way of overcoming HIV-AIDS."

Sub-Saharan Africa has more than 25 million HIV-AIDS sufferers. South Africa alone has about 5 million people HIV-positive — more than any other country.

AIDS activists, who argue that condom use is crucial to any prevention program, attacked the

bishops' position.

"Condom use is the major way we have in blocking new HIV infections," said Mark Heywood, national secretary of the Treatment Action Campaign, a South African AIDS activist group.

But the bishops' stance that condoms were no substitute for abstinence and sexual responsibility was shared by Doctors for Life, a grouping of 700 physicians in South Africa.

"There has to be a change in lifestyle behavior," Albu van Eeden, a member of Doctors for Life, told Reuters. "Just distributing condoms has no effect.... Society as a whole has to change its value system."

The bishops said: "Condoms may even be one of the main reasons for the spread of HIV-AIDS. Apart from the possibility of condoms being faulty or wrongly used they contribute to the breaking down of self-control and mutual trust."

They urged young people not to be misguided by offers of condoms, to abstain from premarital sex, and to be faithful when married.

The deacon's garden

Anonymous

Chris Locher is a gardener. She's quite serious about this. She's an impatient winter-waiter, an early spring yard cleaner, a hard worker through the summer, and a fall harvester. She also has a generous heart and the soul of a missionary. She stays in close contact with God and God's good earth. Chris lives and works in my community, far from the romance of the mission field, but, in her way, she tends a different field.

Chris and her husband, Jim, are good Presbyterians and thoughtful people. They conceived of a garden, a garden plot of flowers to be given to the sick, the shut-ins, the lonely of the congregation to brighten their days. They rented a plot of land from the local park

district and worked the soil, planted seeds and infant plants. They carefully tend them.

When the flowers begin to appear, Chris sends her message to those who are the designated caregivers of the congregation — the Stephen Ministers, the Deacons, the Parish are free to choose from a variety of colors and plants. The caregivers have the joy of watching the faces of the ill or elderly break into a smile, knowing someone thought of them.

Chris uses her gifts to reduce weariness and often empty days in others. She asks no publicity and would shun reward. This modest, unassuming woman has brought much joy to many people with her efforts and thoughtfulness.



CC/FILES

News Digest

Developing goop

DETROIT (AP) — Goop is the latest product being developed by the automotive technology people at General Motors. Lime-green goop could be the cup-holder of the future in cars and trucks.

The Goo Gripper is currently in development, says Kevin Kolpasky, who works in GM's loftily-titled Design and Technology Fusion Group. A three-centimetre-deep layer of goo is flooded onto the centre console of a car or truck. Cups, cell-phones, a purse or loose change all stick to the goo, and never moves. When you remove the item, the gel reverts to its original shape in a minute or two.

"Whatever you put in it, it's going to conform, it's going to hold into place," asserts Kolpasky.

His group is also developing the Step Rim: a shiny wheel hub set on bearings, so its logo is always right side up, instead of spinning as the wheel moves. The hub also flips down and turns into a step, handy if you want to see into the bed of a pickup truck or reach the luggage rack of a minivan.

Scene of the crime

JOHANNESBURG, South Africa — A South African man was arrested after he allegedly broke into a library where a police superintendent was discussing crime statistics, reports Reuters. Policeman Christo Heunis was addressing business people in late July when the library's alarm went off.

"It was ironic. I was actually presenting crime figures at the time," says Heunis. The superintendent and library security staff took hold of the 27-year-old suspect at the scene, who was carrying boxes and computer discs.

Monkey talks

LONDON, England (AP) — The caller who woke safari park workers in the middle of the night didn't say a word, but his shriek gave him away.

One zoo-keeper recognized the sound of a chimpanzee, and the search led to the chimp enclosure at Blair Drummond Safari Park, near Stirling, Scotland, where Chippy had a cell-phone hidden in his bed. The animal's keeper recognized the phone as his own.